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By J. DAVIES.

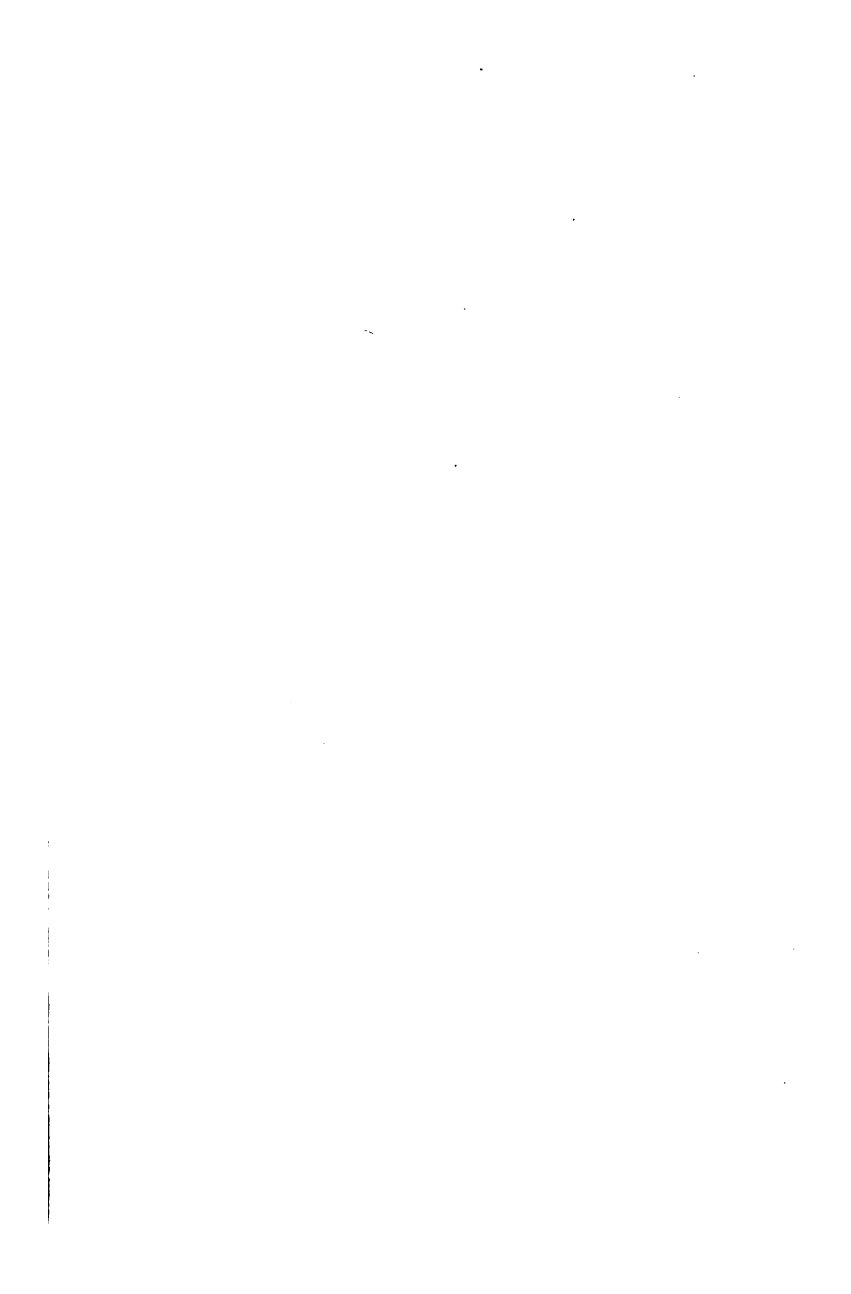
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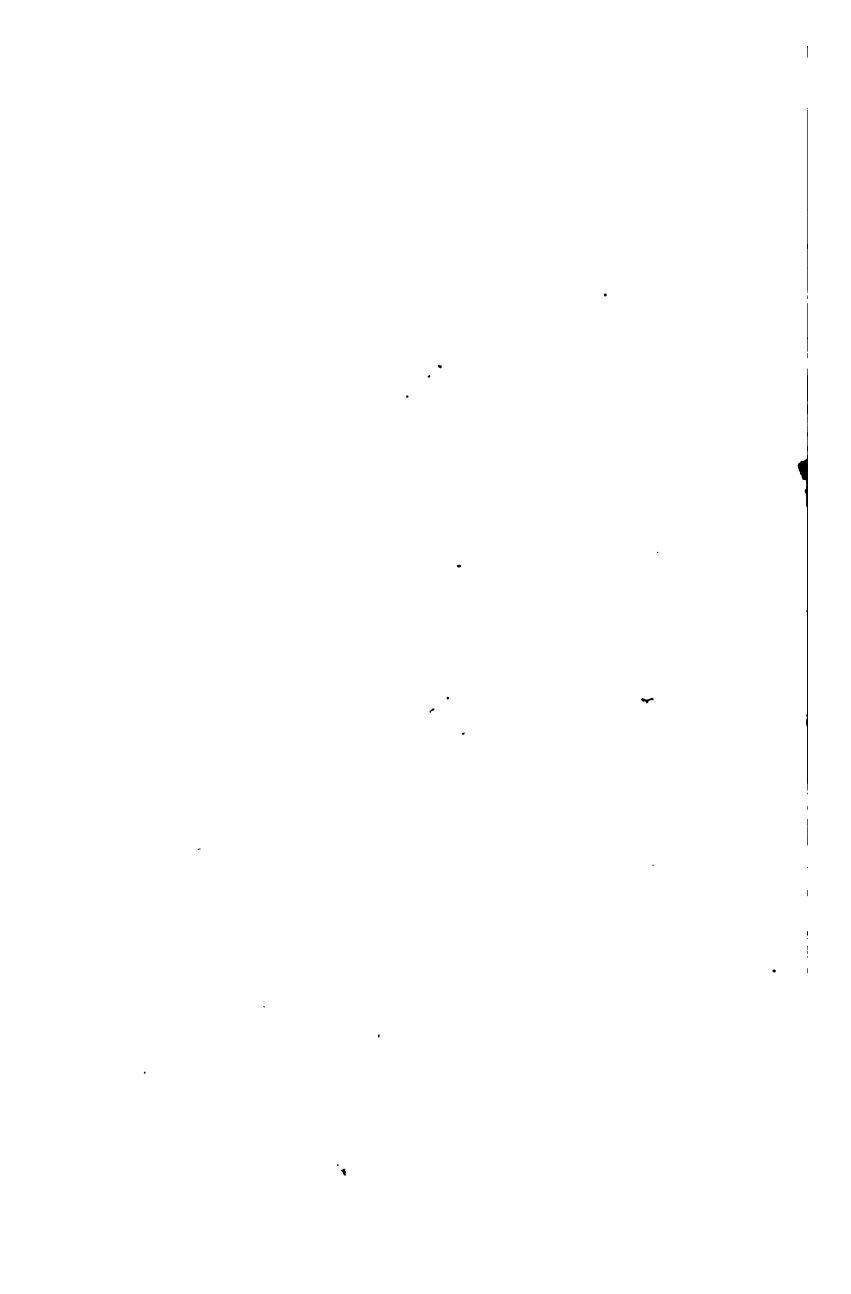


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Local Examination Manual.

ST. MARK'S GOSPEL:

THE
TEXT DIVIDED INTO PARAGRAPHS,
AND
ARRANGED CHRONOLOGICALLY,
WITH NOTES.

BY
J. DAVIES,
UNIVERSITY OF LONDON,
Author of "Notes on Genesis," and "Notes on Exodus."

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NOTES ON ST. MARK'S GOSPEL.

HISTORY OF ST. MARK.

Particulars found in his Gospel:—None,—unless he was the “young man having a linen cloth cast about his naked body,” who followed Christ, when, after His apprehension, His disciples “all forsook him and fled.”

Mention of him elsewhere in the New Testament.

St. Peter, in his *First Epistle*, says, “The church that is at Babylon, elected together with you, saluteth you; and so doth *Marcus my son*.”

(There is a Mark, (John Mark), mentioned in Acts, and in Coloss., Philemon, and 2 Tim. He was nephew to Barnabas, and a companion of him and St. Paul; but there is little doubt that he is not the same person as the writer of this Gospel).

From the fact that St. Peter calls Mark “my son,” it is most probable that he was a convert of that Apostle.

We know nothing certain of his career and end.

HIS GOSPEL.

Time of writing,—about 60 A.D.,—being thus the earliest of the four.

Place,—Rome.

It was written, probably, *under the supervision of St. Peter*. Of this there is proof in the fact that, while matters creditable to that apostle, and which are found in the other Evangelists, are left out in Mark, his faults are fully related. This is especially the case with regard to his Denial.

Language,—Greek.

Design,—for *Gentile* Christians,—especially those at *Rome*. Proofs of this are—

1. Quotations from the prophets are rare.
2. Jewish words and customs are explained.
3. The descent of Christ and the history of His birth are omitted.
4. Latin words and phrases, clothed in a Greek dress, are frequent.

Distinguishing features of this Evangelist.

1. His *brevity*.
2. His *minuteness of detail*, giving vividness to the narrative.
3. When he, Matthew, and Luke narrate any incident in common, his account is marked by "some special feature."

Points peculiar to St. Mark—

Parable,—The seed growing imperceptibly, yet surely.

Miracles of Cure,—The Deaf and Dumb man.

The Blind man at Bethsaida.

Incident,—The young man with the linen cloth round his body.

All the particulars about the Birth of John the Baptist and of Christ, and about Christ's early years, which are found in Sts. Matthew and Luke, are omitted by St. Mark. His Gospel begins with the ministry of John the Baptist.

PERIOD I.—FROM THE COMMENCEMENT OF THE MINISTRY OF JOHN THE BAPTIST TO THE END OF THE FIRST YEAR OF CHRIST'S MINISTRY.

(A.D. 26–28,—*One year and a half*).

St. Mark's Preface.

"The beginning of the *gospel* of *Jesus Christ*, the Son of God. As it is written in the prophet, *Behold I send*

my messenger before thy face, which shall prepare thy way before thee. *The voice* of one crying in the wilderness, Prepare ye the way of the LORD, make His paths straight."

Notes.

Gospel = good tidings, (i.e., of salvation by Christ).

Jesus = Saviour,—the same as *Joshua*.

Christ = The Anointed,—the same as *Messiah*.

Behold, &c. This is taken from Malachi, where it reads thus,—“Behold I will send my messenger, and he shall prepare the way before me.”

The voice, &c. This is taken from Isaiah, where it reads thus,—“The voice of him that crieth in the wilderness, Prepare ye the way of the LORD, make straight in the desert a highway for our God.”

The Ministry of John the Baptist.

“John did baptize in the *wilderness*, and preach the baptism of repentance for the remission of sins.

And John *was clothed* with camel's hair, and with a girdle of a skin about his loins; and he did eat *locusts* and wild honey.

And there went out unto him all the land of Judæa, and they of Jerusalem, and were all baptized of him in the river of Jordan, confessing their sins.

And he preached, saying, There cometh one mightier than I after me, the latchet of whose shoes I am not worthy to stoop down and unloose. I indeed have baptized you with water: but he shall baptize you with the Holy Ghost.”

Notes.

Wilderness = uninhabited country. John probably began his ministry near Hebron, and then gradually advanced towards, and crossed, the Jordan to Bethabara.

Was clothed, &c. Elijah was “a hairy man, and girt with a girdle of leather about his loins.”

John resembled Elijah, his Type, in—

1. Austerity of dress and food, and solitary life.

2. Stern denunciation of sin and sinners.

Locusts,—the insect, not the vegetable, so named.

The Baptism of Christ by John.

(AT BETHABARA).

"And it came to pass in those days, that Jesus came from Nazareth of Galilee, and was baptized of John in Jordan. And straightway coming up out of the water, he, (i.e. John), saw the heavens opened, and the Spirit like a dove descending upon him : and there came a voice from heaven, saying, Thou art my beloved Son, in whom I am well pleased."

Notes.

The Baptism of Christ is narrated by Matthew, Mark, and Luke.

The three accounts agree in the main.

Matthew adds that *John* at first *forbad Christ*, until He insisted upon his performing the rite.

Luke adds that the Holy Ghost manifested Himself while *Jesus was praying*, immediately upon his baptism.

Purpose of Christ's Baptism—

1. As a testimony to the validity of John's ministry.

2. As a solemn consecration of Himself.

Aaron, His Type, was washed, clothed, and anointed at his consecration : so Christ at *His*, being clothed in the robe of righteousness, was baptized, and anointed, (with the Holy Ghost).

Christ's Temptation.

(IN THE WILDERNESS, S.E. OF JORDAN).

"And immediately the Spirit driveth Him into the wilderness. And He was there in the wilderness forty days, tempted of Satan ; and was with the wild beasts ; and the angels ministered unto Him."

Notes.

The Temptation of our Lord is narrated by Matthew, Mark, and Luke.

Mark alone mentions Christ's being with *the wild beasts*.

Matthew and Luke add full particulars of three special temptations with which Satan attacked Jesus at the end of the forty days. These were—

1. Urging Him to turn stones into bread.
2. " " cast Himself from the pinnacle of the Temple.
3. Offering Him all the kingdoms of the world on condition of His falling down and worshipping him.

Christ successfully resisted, by employing the sword of the Spirit, the Word of God.

Christ dwells at Capernaum, and there preaches.

"Now, after that *John was put in prison*, Jesus came into Galilee, preaching the gospel of the kingdom of God, and saying, The time is fulfilled, and the kingdom of God is at hand: repent ye, and believe the gospel."

Notes.

John was put in prison,—after six months' ministry. The cause of his incarceration will appear hereafter.

Jesus calls Peter, Andrew, James and John.

"Now, as he walked by the *Sea of Galilee*, he saw Simon, and Andrew his brother, casting a net into the sea; for they were fishers. And Jesus said unto them, Come ye after me, and I will make you to become fishers of men. And straightway they forsook their nets, and followed him. And when he had gone a little further thence, he saw James the son of Zebedee, and John his brother, who also were in the ship mending their nets. And straightway he called them, and they left their father Zebedee in the ship with the hired servants, and went after Him."

Jesus teaches in the Synagogue at Capernaum on the Sabbath; and casts out a devil.

"And they went into Capernaum; and straightway on the Sabbath day he entered into the *Synagogue*, and

taught. And they were astonished at His doctrines ; for he taught them as one that had authority, and not as the *Scribes*.

And there was in their synagogue a man with an *unclean spirit*; and he cried out, saying, Let us alone ; what have we to do with thee, thou Jesus of Nazareth ? Art thou come to destroy us ? I know thee who thou art, the Holy One of God. And Jesus rebuked him, saying, Hold thy peace, and come out of him. And when the unclean spirit had torn him, and cried with a loud voice, he came out of him. And they were all amazed, insomuch that they questioned among themselves, saying, What thing is this ? What new doctrine is this ? for with authority commandeth he even the unclean spirits, and they do obey him. And immediately his fame spread abroad throughout all the region round about Galilee."

Notes.

Synagogue,—where the Jews met for ordinary worship. The service consisted of—

1. Reading a portion of the Pentateuch, and of the Prophets, which was done standing.
2. Expounding the portion read. Any devout person was invited to do this, and the Expounder sat during his discourse.
3. A short concluding prayer.

Each synagogue was managed by a Council of Elders, who chose a President, called the *Ruler of the Synagogue*.

Scribes,—called also *Lawyers*, and *Doctors of the Law*.

They expounded and transcribed the Law and the Prophets ; and kept the public records and genealogies. They were not a sect, but might be either Pharisees or Sadducees ; in our Lord's time they seem to have been mostly the former.

Unclean Spirit. That those represented as demoniacs in the Gospels, were really possessed by devils, and not merely afflicted with diseases, appears from the facts that—

1. The Evangelists distinguish between healing diseases and casting out devils.

2 The demons themselves are represented as capable of, and as exercising, powers of speech and motion, apart from the demoniacs.

In many cases, however, the demons tormented those whom they possessed, by causing diseases, which were healed as soon as they were exorcised.

Doubtless Satan was peculiarly active during Christ's life, and was allowed to exercise his power in this extraordinary manner, that Christ might have a striking opportunity of showing his Godhead by casting out the evil spirits.

Christ heals Simon's mother-in-law of fever, and performs other cures.

(AT CAPERNAUM).

"And forthwith, when they were come out of the synagogue, they entered into the house of Simon and Andrew, with James and John. But Simon's wife's mother lay sick of a fever, and anon they tell him of her. And he came and took her by the hand, and lifted her up; and immediately the fever left her, and she ministered unto them.

And at even, when the sun did set, they brought unto him all that were diseased, and them that were possessed with devils. And all the city was gathered together at the door. And he healed many that were sick of divers diseases, and cast out many devils; and *suffered not the devils to speak, because they knew him.*"

Notes.

Suffered not, &c. Christ did not allow the demons to speak, because they knew he was the Messiah, and would have addressed Him by that title, which he had not yet claimed.

After praying in a desert place, Christ starts on His First Circuit of Galilee.

"And in the morning, (following the last narrated events), rising up a great while before day, he went out,

and departed into a solitary place, and there prayed. And Simon, and they that were with him, followed after him. And when they had found him, they said unto him, All men seek for thee. And he said unto them, Let us go into the next towns, that I may preach there also; for therefore came I forth. And he preached in their synagogues throughout all Galilee, and cast out devils."

Notes.

Luke states that, as well as Simon and they that were with him, *the people* sought him, and urged him not to depart from them; and that he made the same reply to them as to Simon.

Christ heals a leper, (NEAR CHORAZIN). He retires into a desert place.

"And there came a leper to him, beseeching him, and kneeling down to him, and saying unto him, If thou wilt, thou canst make me clean. And Jesus, moved with compassion, put forth his hand, and touched him, and saith unto him, I will; be thou clean. And as soon as he had spoken, immediately the leprosy departed from him, and he was cleansed. And he straightly charged him, and forthwith sent him away; and saith unto him, See thou say nothing to any man: but go thy way, shew thyself to the priest, and offer for thy cleansing *those things which Moses commanded*, for a testimony unto them. But he went out, and began to publish it much, and to blaze abroad the matter, insomuch that Jesus could no more openly enter into the city, but was without in desert places: and they came to him from every quarter."

Notes.

Those things, &c. These were "two birds alive and clean, and cedar wood, and scarlet, and hyssop."

The Priest, having pronounced the leper clean, killed one of the birds in an earthen vessel over running water;—took the living bird, the cedar wood, the scarlet, and the hyssop, and dipped them all in the blood;—sprinkled the leper seven times, and pronounced him clean;—and let the living bird loose.

Them = the priests.

Christ heals the Sick of the Palsy.

(AT CAPERNAUM).

"And again he entered into Capernaum after some days; and it was noised that he was in the house. And straightway many were gathered together, insomuch that there was no room to receive them, no, not so much as about the door; and he preached the word unto them. And they came unto him, bringing one sick of the palsy, which was borne of four. And when they could not come nigh unto him for the press, *they uncovered the roof where he was; and when they had broken it up, they let down the bed wherein the sick of the palsy lay.* When Jesus saw their faith, he said unto the sick of the palsy, Son, thy sins are forgiven thee. But there were certain of the scribes sitting there, and reasoning in their hearts, Why doth this man thus speak blasphemies? who can forgive sins but God only? And immediately when Jesus perceived in his spirit that they so reasoned within themselves, he said unto them, Why reason ye these things in your heart? Whether is it easier to say to the sick of the palsy, Thy sins be forgiven thee; or to say, Arise, and take up thy bed, and walk? But that ye may know that the Son of man hath power on earth to forgive sins, (he saith to the sick of the palsy), I say unto thee, Arise, and take up thy bed, and go thy way into thine house. And immediately he arose, took up the bed, and went forth before them all; insomuch that they were all amazed, and glorified God, saying, We never saw it on this fashion."

Notes.

This incident is related by *Matthew*, *Mark*, and *Luke*.
Matthew omits—

1. Christ's preaching before the miracle.
2. The letting down from the roof.

Luke's account is substantially the same as *Mark's*; but he adds that there were Pharisees as well as scribes present, that they and the scribes had "come out of every town of Galilee, and Judæa, and Jerusalem," and that "the power of the LORD was present to heal them."

They uncovered the roof, &c. Eastern houses were built in the form of a square, round an open court-yard, which was frequently covered with an awning. The bearers of the paralytic ascended the house, stood on the flat roof, removed the awning and part of the balustrade round the roof, and let him down into the court-yard, before Christ.

Bed = some sort of mattress.

Christ teaches by the Lake of Gennesaret.— Calls Levi, (or Matthew).

"And he went forth again by the sea side; and all the multitude resorted unto him, and he taught them.

And as he passed by, he saw Levi, the son of Alphæus sitting at the receipt of custom, and said unto him, Follow me. And he arose, and followed him."

Notes.

This incident is related by *Matthew*, *Mark*, and *Luke*. The three accounts agree in the main.

Matthew calls himself *Matthew*, not *Levi*.

(It is to be noted that, when the Evangelists speak of themselves, they narrate all their faults, and every circumstance disparaging to themselves; and *vice versa* when they speak of other of Christ's disciples. So here, while Mark and Luke call the publican *Levi*, he calls himself *Matthew*,—the name by which he was best known, and thus distinctly identifies himself with the despised and hated tax-collector).

Luke adds that "he left all."

The receipt of custom = the custom house, (or booth).

THE PUBLICANS :—were of two classes.

1. *The Publicani*, who farmed the taxes of the Roman provinces.
2. *The Portitores, or Exactores*, who did the actual work of collecting the taxes.

It was to this class that Matthew belonged.

They were placed on the frontiers, at city gates, river-mouths, and on the sea-coast, where they had rude houses erected for them.

Matthew probably took toll from passengers across the lake, and levied a tax upon the fish caught in it.

The publicans were generally hated for their unjust exactions; and when they were Jews, they were objects of peculiar abhorrence,—being regarded as traitors to God and their nation.

Christ in Levi's House.

(AT CAPERNAUM).

“And it came to pass, that, as Jesus sat at meat in *his house*, many publicans and sinners sat also together with Jesus and his disciples: for there were many, and they followed him. And when the scribes and Pharisees saw him eat with publicans and sinners, they said unto his disciples, How is it that he eateth and drinketh with publicans and sinners? When Jesus heard it, he saith unto them, They that are whole have no need of the physician, but they that are sick: I came not to call the righteous, but sinners to repentance. And the disciples of John and of the Pharisees used to fast; and they come and say unto him, Why do the disciples of John and of the Pharisees fast, but thy disciples fast not? And Jesus said unto them, *Can the children of the bridechamber fast, while the bridegroom is with them? As long as they have the bridegroom with them, they cannot fast. But the days will come, when the bridegroom shall be taken away from them, and then shall they fast in those days. No man also seweth a piece of new cloth on an old garment: else the new piece that filled it up taketh away from the old, and the rent is made worse. And no man putteth new wine into old bottles: else the new wine doth burst the bottles, and the wine is spilled, and the bottles will be marred: but new wine must be put into new bottles.*”

Notes.

His house,—Levi's.

Luke says Levi “made him a great feast.”

Matthew omits the incident, (as calculated to exalt himself).

Children of the bridechamber,—the bridegroom's nearest friends, who were with him during the seven days of the marriage festival.

No man seweth, &c. No man putteth, &c.

Christ intends by these illustrations to show that there is a certain fitness in all things, and that they must, therefore, be adapted to circumstance. His meaning is, that it would be as inappropriate and out of place for the disciples to fast, (or mourn), while they enjoyed his presence, as it would be to patch a garment with unshrunk material, or to put new wine to ferment in old, dry, unelastic skins.

Bottles,—made of leather or skins.

PERIOD II. THE SECOND YEAR OF CHRIST'S MINISTRY.

(A.D. 28-29).

The Disciples pluck corn on the Sabbath.

(NEAR JERUSALEM).

"And it came to pass that he went through the corn fields on the Sabbath day; and his disciples began, as they went, to *pluck the ears of corn*. And the Pharisees said unto him, Behold, why do they on the Sabbath day that which is not lawful? And he said unto them, Have ye never read *what David did*, when he had need, and was an hungered, he, and they that were with him? How he went into *the house of God*, in the days of *Abiathar the high priest*, and did eat the shewbread, which is not lawful to eat but for the priests, and gave also to them that were with him? And he said unto them, *The Sabbath was made for man, and not man for the Sabbath: therefore the Son of man is Lord also of the Sabbath.*"

Notes.

This incident is narrated by *Matthew*, *Mark*, and *Luke*, and they agree in the main.

Matthew adds that—

1. The disciples were hungry.
2. Christ asked the Pharisees if the priests did not labor, and that blamelessly, in the Temple, on the Sabbath; and declared that there was present "one greater than the Temple."

3. He told them, if they had known the meaning of "I will have mercy, and not sacrifice," they would not have "condemned the guiltless."

Mark alone mentions *Abiathar*, and records the words, "The Sabbath was made for man, and not man for the Sabbath."

Luke adds, that the incident occurred on "the *second Sabbath after the first*," (= the first Sabbath after the second day of unleavened bread).

Pluck the ears of corn. By the Mosaic Law this was allowed in passing through a field of standing corn.

What David did.—This occurred at Nob, when David, warned by Jonathan, fled from Saul's court.

The house of God.—the Tabernacle.

The Days of Abiathar the high-priest = the days of *Abiathar, who afterwards became high-priest.*

The high priest at that time was Ahimelech, who was slain by Doeg at Saul's command. Abiathar was Ahimelech's son.

The Sabbath was made, &c. The meaning is:—that the Sabbath was intended for man's benefit, not man created for the sole purpose of keeping the Sabbath; and that, consequently, the wants of nature, the supply of which is necessary for man's welfare, may be attended to, even if such attention requires toil on that day.

The son of man is LORD a'so, &c. Christ here means that He, (as God), being the author of the Sabbath, has power to regulate His own laws concerning it; and that, consequently, if He allowed the disciples to pluck the corn, they had full warrant for doing so, and were guiltless, even had the action been really forbidden by the Law.

By this discourse Christ teaches that *works of necessity are lawful on the Sabbath*; by the succeeding miracle of Healing the Withered Hand, he shows that *works of mercy are also lawful* on that day.

Christ heals the Withered Hand.

(AT CAPERNAUM).

"And he entered again into the synagogue; and there was a man there which had a withered hand. And they watched him, whether he would heal him on the Sabbath-

day; that they might accuse him. And he saith unto the man which had the withered hand, Stand forth. And he said unto them, Is it lawful to do good on the Sabbath-days, or to do evil? to save life, or to kill? But they held their peace. And when he had looked round about on them with anger, being grieved for the hardness of their hearts, he saith unto the man, Stretch forth thine hand. And he stretched it out: and his hand was restored whole as the other. And the *Pharisees* went forth, and straightway took counsel with the *Herodians* against him, how they might destroy him."

Notes.

This incident is narrated by *Matthew*, *Mark*, and *Luke*.

The three accounts agree as to the healing of the man; but each of them contains some special particulars.

Matthew alone relates that—

1. They, (the Scribes and Pharisees), took the initiative, by asking him whether it was lawful to heal on the Sabbath.
2. He answered them by asking whether they would not pull a sheep of theirs out of a pit on the Sabbath, and by declaring that, inasmuch as a man is better than a sheep, "it is lawful to do well on the Sabbath-days." (This was before the miracle).

He omits Christ's telling the man to "Stand forth," and His question to the Scribes and Pharisees.

Mark alone relates that—

1. "They held their peace," after Christ's question.
2. Christ "looked round about on them with anger."
3. "The Pharisees took counsel with the Herodians."

Luke alone relates that—

1. It was the man's *right hand* that was withered.
2. It was the *Scribes and Pharisees* who watched Christ, and argued with Him.
3. He knew their thoughts.
4. The man "arose and stood forth."
5. The miracle filled His enemies "with madness."

Pharisees, (from Heb. *Pharash* = to separate), sprung into existence about B.C. 150.

They were the most numerous of the Jewish sects.

They believed that the world was governed by God's settled decree; that there were good and evil spirits; that the dead would be raised; and that the Jews would enjoy heaven through the merits of Abraham.

They adhered most scrupulously to the letter of the Law, as interpreted by tradition.

Believing themselves secure of heaven, and that by their obedience to the Law they merited God's favour, they naturally became self-righteous, and hypocritical.

Herodians,—appear to have been mostly Sadducees, and not a distinct sect.

They were so called because they agreed with Herod Antipas, tetrarch of Galilee, in his plan of thoroughly subjecting Palestine to the Roman power; they held it right to pay taxes to a foreign power. They were diametrically opposed to the Pharisees on these points. How great then must have been the mutual malignity of the two factions against Christ, to cause them to unite in plotting his destruction!

Christ withdraws to the Lake of Gennesaret: works miracles: teaches from a ship.

"But Jesus *withdrew himself* with his disciples to *the sea*; and a great multitude from Galilee followed him, and from Judæa, and from Jerusalem, and from Idumæa, and from *beyond Jordan*: and they about Tyre and Sidon, a great multitude, when they had heard what great things he did, came unto him. And he spake to his disciples, that a small ship should wait on him because of the multitude, lest they should throng him. For he had healed many; insomuch that they pressed upon him for to touch him, as many as had *plagues*. And unclean spirits, when they saw him, fell down before him, and cried, saying, Thou art the Son of God. And he straitly charged them that they should not make him known."

Notes.

Withdrew himself;—because, (as Matthew explains), of the conspiracy against him.

The sea;—of Galilee.

Beyond Jordan;—the E. of Jordan.

Plagues = scourges.

(After a night of prayer), Christ ordains the twelve Apostles.

(ON A MOUNTAIN NEAR CAPERNAUM).

"And he goeth up into a mountain, and calleth unto him whom he would: and they came unto him. And he ordained *twelve*, that they should be with him, and that he might send them forth to preach, and to have power to heal sicknesses, and to cast out devils; and Simon he surnamed Peter; and James the son of Zebedee, and John the brother of James; (and he surnamed them Boanerges, which is, The sons of thunder); and Andrew, and Philip, and Bartholomew, and Matthew, and Thomas, and James the son of Alphæus, and Thaddæus, and Simon the Canaanite, and Judas Iscariot, which also betrayed him: and they went into an house."

Notes.

The list of the Apostles is found in *Matthew*, *Mark*, and *Luke*.—*Matthew*, however, does not record their ordination.

The following Table will show the variations:—

MATTHEW.	MARK.	LUKE.
<i>Simon</i> , called also <i>Peter</i> .	Do.	Do.
<i>Andrew</i> , his brother.	Do.	Do.
<i>James</i> , the son of Zebedee.	Do. } surnamed	Do. } their father's
<i>John</i> , his brother.	Do. } <i>Boanerges</i> .	Do. } name not
<i>Philip</i> .	Do.	Do. } mentioned.
<i>Bartholomew</i> .	Do.	Do.
<i>Thomas</i> .	Do.	Do.
<i>Matthew</i> , the publican.	Do. (omitting "publican").	Do. (omitting "publican")
<i>James</i> , son of Alphæus.	Do.	Do.
<i>Lebbæus</i> , surnamed <i>Thad-</i> <i>dæus</i> .	<i>Thaddæus</i> (only).	<i>Judas</i> , brother of <i>James</i> .
<i>Simon</i> the Canaanite.	Do.	<i>Simon</i> , called <i>Ze-</i> <i>lotes</i> .
<i>Judas Iscariot</i> .	Do.	Do.

Goeth up, &c. *Luke* tells us that *Christ* prayed on the mountain all night, and then ordained the Apostles in the morning.

Twelve;—corresponding to the number of the Tribes, and intended to indicate that His mission was primarily to “the lost sheep of the house of Israel.”

John;—calls himself *Nathanael* in his own Gospel.

The Canaanite;—should be *the Cananean*, (from *Cana* = Zeal). The word is equivalent to *Zelotes*.

Christ's Relatives try to restrain him.

(AT CAPERNAUM).

“And the multitude cometh together again, so that they could not so much as eat bread. And when his friends heard of it, they went out to lay hold on him; for they said, He is beside himself.”

The Pharisees attribute Christ's miracles to Satanic power.

(AT CAPERNAUM).

“And the scribes which came down from Jerusalem said, He hath *Beelzebub*, and by the prince of the devils casteth he out devils. And he called them unto him, and said unto them in parables, How can Satan cast out Satan! And if a kingdom be divided against itself, that kingdom cannot stand. And if a house be divided against itself, that house cannot stand. And if Satan rise up against himself, and be divided, he cannot stand, but hath an end. No man can enter into a strong man's house, and spoil his goods, except he will first bind the *strong man*; and then he will spoil his house. Verily I say unto you, All sins *shall be forgiven* unto the sons of men, and blasphemies wherewith soever they shall blaspheme: but he that shall *blaspheme against the Holy Ghost* hath never forgiveness, but is in danger of eternal damnation: because they said, He hath an unclean spirit.”

Notes.

Matthew tells us that *this incident followed immediately upon the healing of a blind and dumb demoniac.*

Beelzebub, (or *Baalzebub*), = lord of flies.

He was a god of the Ekronites, who supposed that he protected them from insect pests.

The Jews, to show their contempt for this idol, and their hatred of him, applied his name to the Devil.

Strong man;—Satan. Christ means that it was impossible to spoil the Devil's dominions, unless he were first bound, (or conquered), by the power of God, and that this, (and not Satanic), agency was what He employed in exorcising demons.

Shall be forgiven;—if repented of.

Blaspheme against the Holy Ghost. Blasphemy against the Holy Ghost, which constitutes the "unpardonable sin," is wilfully and maliciously attributing to Satanic agency the operations of the Holy Spirit.

Is in danger, &c.;—should be, "Is guilty of eternal sin."

Christ declares who are His Relatives.

(AT CAPERNAUM).

"There came then his brethren and his mother, and, standing without, sent unto him, calling him. And the multitude sat about him, and they said unto him, Behold, thy mother and thy brethren without seek for thee. And he answered them, saying, Who is my mother, or my brethren? And he looked round about on them which sat about him, and said, Behold my mother and my brethren! For whosoever shall do the will of God, the same is my brother, and my sister, and mother."

At the Lake of Gennesaret Christ teaches by Parables.

1. THE PARABLE OF THE SOWER.

"And he began again to teach by the seaside: and there was gathered unto him a great multitude, so that he entered into a ship, and sat in the sea; and the whole multitude was by the sea on the land. And he taught them many things by *parables*, and said unto them in his *doctrine*, Harken! Behold, there went out a sower to sow: and it came to pass, as he sowed, some fell by the *wayside*, and the fowls of the air came and devoured it up. And

some fell on *stony ground*, where it had not much earth; and immediately it sprang up, because it had no depth of earth: but when the sun was up, it was scorched; and because it had no root, it withered away. And some fell among thorns, and the thorns grew up, and choked it, and it yielded no fruit. And other fell on good ground, and did yield fruit that sprang up and increased; and brought forth, some thirty, some sixty, and some an hundred. And he said unto them, He that hath ears to hear, let him hear."

Notes.

Parable;—from the *Greek*, meaning a *comparison* or *similitude*;—a real, or fictitious *narrative veiling* some spiritual *lesson*.

Doctrine = teaching.

Behold. Christ founded his parables, for the most part, on natural objects around him. In this case there was, doubtless, a sower at work on some neighbouring land, and to him Christ now directs attention.

Wayside;—the hard path running through the field.

Stony ground;—rock, covered with a thin coating of earth.

The interpretation of this Parable will be found further on.

2. THE PARABLE OF THE SEED GROWING IMPERCEPTIBLY, BUT SURELY.

"And he said, So is the kingdom of God, as if a man should cast seed into the ground; and should sleep, and rise night and day, and the seed should spring and grow up, he knoweth not how. For the earth bringeth forth fruit of herself; first the blade, then the ear, after that the full corn in the ear. But when the fruit is brought forth, immediately he putteth in the sickle, because the harvest is come."

Notes.

N.B.—Mark alone records this Parable.

Meaning of it;—is *twofold*, according to the interpretation we give to the expression "*the kingdom of God*."

1. Regarding this expression to mean *the spread of the Gospel*, the Parable teaches that, being sown by Himself and His ministers, the seed of the Gospel should gradually, yet surely, grow, and finally issue in a glorious harvest, at the end of the world.

2. If the phrase be taken to signify *the work of grace in the hearts of individuals*, the Parable signifies that—

- (1). This work is of God, and not of man.
- (2). Notwithstanding this, men must themselves employ means adapted to promote the growth of grace within.
- (3). This work advances almost imperceptibly until it issues in maturity, and then the Great Husbandman gathers the precious fruit into His heavenly garner.

3. THE PARABLE OF THE GRAIN OF MUSTARD SEED.

“And he said, Whereunto shall we liken the kingdom of God? or with what comparison shall we compare it? It is like a grain of *mustard seed*, which, when it is sown in the earth, is less than all the seeds that be in the earth; but when it is sown, it groweth up, and becometh greater than all herbs, and shooteth out great branches; so that the fowls of the air may lodge under the shadow of it. And with many such parables spake he the word unto them, as they were able to hear it. But without a parable spake he not unto them; and when they were alone, he expounded all things to his disciples.”

Notes.

Mustard seed;—the *Salvadora Persica*, a large branchy shrub; its fruit grows in clusters like currants, and is used as a condiment.

Meaning of the Parable.—The insignificant commencement of the Gospel, and its marvellous increase, especially amongst the Gentiles. It also illustrates the feeble beginning, and final full development of Divine grace in the heart.

These three parables, together with two others recorded by Matthew, (The Tares and the Wheat, and the Leaven), were delivered in public.

Christ interprets to His Disciples the Parable of the Sower.

(IN A HOUSE AT CAPERNAUM).

"And when he was alone, they that were about him, with the twelve, asked of him *the parable*. And he said unto them, *Unto you it is given to know the mystery of the kingdom of God: but unto them that are without, all these things are done in parables: that seeing they may see, and not perceive; and hearing they may hear, and not understand; lest at any time they should be converted, and their sins should be forgiven them.* And he said unto them, Know ye not this parable? and how then will ye know all parables? The sower soweth the word. And these are they by the way-side, where the word is sown; but when they have heard, Satan cometh immediately, and taketh away the word that was sown in their hearts. And these are they likewise which are sown on stony ground; who, when they have heard the word, immediately receive it with gladness; and have no root in themselves, and so endure but for a time: afterward, when affliction or persecution ariseth for the word's sake, immediately they are offended. And these are they which are sown among thorns; such as hear the word, and the cares of this world, and the deceitfulness of riches, and the lusts of other things entering in, choke the word, and it becometh unfruitful. And these are they which are sown on good ground; such as hear the word, and receive it, and bring forth fruit, some thirtyfold, some sixty, and some an hundred. And he said unto them, *Is a candle brought to be put under a bushel, or under a bed? and not to be set on a candlestick? For there is nothing hid, which shall not be manifested; neither was anything kept secret, but that it should come abroad. If any man have ears to hear, let him hear.* And he said unto them, Take heed what ye hear: with what measure ye mete, it shall be measured to you: and unto you that hear shall more be given. For *he that hath, to him shall be given: and he that hath not, from him shall be taken even that which he hath.*"

Notes.

The parable:—of the Sower.

Mystery of the kingdom of God:—doctrines concerning the Gospel dispensation which had hitherto been concealed, and which would still remain hidden from the majority of the Jews.

Unto you it is given—are done in parables. The Jews having been guilty of the terrible blasphemy before related, and having thus shown their malignant opposition to His mission and doctrines, Christ thenceforth veiled his teaching, concerning the secrets of the kingdom in Parables, which could be understood by his disciples, but would be incomprehensible to his embittered foes.

"That seeing they may see—forgiven them." This passage is taken from one in Isaiah, in which God pronounces the same sentence upon the Jews,—to last until the captivity. When men obstinately and daringly blaspheme His Word, God frequently gives them up, as he did Pharaoh, to destruction. So, in this case, Christ acts.

Is a candle brought—manifest.

Candle = lamp. Candlestick:—a stand fixed in the floor, on which was placed a large lamp, at which the others used in the house were lighted.

Christ means, that he imparted His doctrines to His disciples, that they might spread them abroad.

He that hath, &c. The meaning is, that whoever had a desire to attend to and receive the Gospel, should be enriched with its treasures; while those who cared not for its doctrines, should be deprived of the slighted means of salvation.

Matthew records, that after interpreting the Parable of the Sower, and then that of the Wheat and the Tares, Christ delivered to His disciples *three more*,—The Hidden Treasure, The Pearl of Great Price, and the Draw Net.

Christ calms the Storm on the Lake.

"And the same day when the even was come, he saith unto them, Let us pass over unto the other side. And when they had sent away the multitude, they took him

even as he was in the ship. And there were also with him other little ships. And there arose a great storm of wind, and the waves beat into the ship, so that it was now full. And he was in the *hinder part of the ship*, asleep on a *pillow*: and they awake him, and say unto him, Master, carest thou not that we perish? And he arose, and rebuked the wind, and said unto the sea, Peace! Be still! And the wind ceased, and there was a great calm. And he said unto them, Why are ye so fearful? How is it that ye have no faith? And they feared exceedingly, and said one to another, What manner of man is this, that even the wind and the sea obey him?"

Notes.

Hinder part of the ship,—should be, *stern*.

A pillow,—should be, *the cushion*.

Christ casts the Legion of Demons out of the Man dwelling among the Tombs.

(IN COUNTRY OF GADARENES).

"And they came over unto the other side of the sea, into the country of the Gadarenes.

And when he was come out of the ship, immediately there met him out of the *tombs* a man with an unclean spirit, who had his dwelling among the tombs; and no man could bind him, no, not with chains: because he had been often bound with fetters and chains, and the chains had been plucked asunder by him, and the fetters broken in pieces: neither could any man tame him. And always, night and day, he was in the mountains, and in the tombs, crying, and cutting himself with stones. But when he saw Jesus afar off, he ran and worshipped him, and cried with a loud voice, and said, What have I to do with thee, Jesus, thou Son of the most high God? I adjure thee by God, that thou torment me not. For he said unto him, Come out of the man, thou unclean spirit. And he asked him, What is thy name? And he answered, saying, My name is Legion: for we are many.

And he besought him much that he would not them away out of the country. Now there was ni

the mountains a great *herd of swine* feeding. And all the devils besought him, saying, Send us into the swine, that we may enter into them. And forthwith Jesus gave them leave. And the unclean spirits went out, and entered into the swine: and the herd ran violently down a steep place into the sea, (they were about two thousand), and were choked in the sea.

And they that fed the swine fled, and told it in the city, and in the country. And they went out to see what it was that was done. And they come to Jesus, and see him that was possessed with the devil, and had the legion, sitting, and clothed, and in his right mind: and they were afraid. And they that saw it told them how it befel to him that was possessed with the devil, and also concerning the swine. And they began to pray him to depart out of their coasts. And when he was come into the ship, he that had been possessed with the devil prayed him that he might be with him. Howbeit Jesus suffered him not, but saith unto him, Go home to thy friends, and tell them how great things the Lord hath done for thee, and hath had compassion on thee.

And he departed, and began to publish in *Decapolis* how great things Jesus had done for him: and all men did marvel."

Notes.

This incident is narrated by *Matthew*, *Mark*, and *Luke*.

Mark's and *Luke's* accounts are identical in the main. *Matthew* mentions *two demoniacs*. (There were doubtless two; but the other Evangelists mention only the more violent one).

He omits many of the particulars preceding the disposssession, and says nothing of the demoniac sitting at Christ's feet, and wishing to follow him.

He also calls the scene of the miracle the "Country of the *Gergesenes*." (Gadara was the chief city of this district, to which it gave its name; but the miracle was performed near Gergesa).

Tombs:—caves cut in rock,—common abodes of the houseless in the East.

Herd of Swine. The Jews were forbidden by their laws to keep swine, so that Christ was not wantonly destroy-

ing property, but inflicting merited punishment in what followed.

In only one other case,—that of the Barren Fig Tree,—were his miracles destructive.

Decapolis,—a district E. of the Jordan, containing *ten cities*, which were, probably, Scythopolis, Capitolias, Canatha, Abila, Hippos, Gadara, Pella, Duim, Gerasa, (Gergesa), and Philadelphia.

Christ returns to Capernaum; heals Jairus's Daughter, and a Woman with an Issue of Blood.

“And when Jesus was passed over again by the ship unto the other side, much people gathered unto him: and he was nigh unto the sea. And, behold, there cometh one of the rulers of the synagogue, Jairus by name. And when he saw him, he fell at his feet, and besought him greatly, saying, My little daughter lieth at the point of death: I pray thee, come and lay thy hands on her, that she may be healed; and she shall live. And Jesus went with him; and much people followed him, and thronged him. And a certain woman, which had an issue of blood twelve years, and had suffered many things of many physicians, and had spent all that she had, and was nothing bettered, but rather grew worse, when she had heard of Jesus, came in the press behind, and touched his garment. For she said, If I may touch but his clothes, I shall be whole. And straightway the fountain of her blood was dried up; and she felt in her body that she was healed of that plague. And Jesus, immediately knowing in himself that virtue had gone out of him, turned him about in the press, and said, Who touched my clothes? And his disciples said unto him, Thou seest the multitude thronging thee, and sayest thou, Who touched me? And he looked round about to see her that had done this thing. But the woman fearing and trembling, knowing what was done in her, came and fell down before him, and told him all the truth. And he said unto her, Daughter, thy faith hath made thee whole; go in peace, and be whole of thy plague. While he yet spake, there came from the ruler of the

synagogue's house certain which said, Thy daughter is dead: why troublest thou the Master any further? As soon as Jesus heard the word that was spoken, he saith unto the ruler of the synagogue, Be not afraid, only believe. And he suffered no man to follow him, save *Peter, and James, and John* the brother of James. And he cometh to the house of the ruler of the synagogue, and seeth the tumult, and *them that wept and wailed greatly*. And when he was come in, he saith unto them, Why make ye this ado, and weep? the damsel is not dead but sleepeth. And they laughed him to scorn. But when he had put them all out, he taketh the father and the mother of the damsel, and them that were with him, and entereth in where the damsel was lying. And he took the damsel by the hand, and said unto her, *Talitha cumi*; which is, being interpreted, Damsel, I say unto thee, Arise! And straightway the damsel arose, and walked; for she was of the age of twelve years. And they were astonished with a great astonishment. And he charged them straitly that no man should know it; and commanded that something should be given her to eat."

Notes.

The *Raising of Jairus's Daughter* is narrated by *Matt., Mark, and Luke*.

Mark and Luke agree almost exactly, *Mark* alone, however, recording *Christ's exact words* to the girl.

Matthew omits—

1. The ruler's name.
2. The messenger telling Jairus that his daughter was dead.
3. Christ's taking Peter, James, and John, and the parents into the girl's room.
4. His addressing her.
5. His subsequent directions to her parents.

The *Healing of the Issue of Blood* is recorded by *Matt., Mark, and Luke*.

Mark and Luke agree.

Matthew omits—

1. That Christ felt that virtue had gone out of him.
2. His turning round, and asking who had touched Him,—with the disciples' reply.

3. The woman's coming trembling, and owning her deed.

Peter, James, and John. These three disciples were Christ's only companions on three occasions:—

1. At the raising of Jairus's daughter.
2. At the Transfiguration.
3. At the Agony in the Garden.

Them that wept, &c.:—hired, professional mourners.

Talitha cumi = Damsel! Arise! It is Syro-Chaldaic the language Christ usually spoke.

Christ visits Nazareth; the people will not believe; He teaches in the villages of Galilee.

"And he went out from thence, and came into *his own country*; and his disciples follow him.

And when the Sabbath day was come, he began to teach in the synagogue; and many hearing him were astonished, saying, From whence hath this man these things? and what wisdom is this which is given unto him, that even such mighty works are wrought by his hands? Is not this the carpenter, the son of Mary, *the brother of James, and of Joses, and of Juda, and Simon? and are not his sisters here with us?* And they were offended at him. But Jesus said unto them, *A prophet is not without honour, but in his own country,* and among his own kin, and in his own house. And he *could* there *do no mighty work*, save that he laid his hands upon a few sick folk, and healed them. And he marvelled because of their unbelief.

And he went round about the villages, teaching."

Notes.

His own country;—by birth and education.

The brother of—with us. Some think that the *brothers and sisters of Christ* mentioned here were *Joseph's children by a first wife*; others, that they were *Our Lord's second-cousins*, being the children of Mary, wife of Cleophas, who was cousin to the Virgin Mary.

Offended at him = scandalized at him, (i.e., at what they considered his impious pretensions).

A prophet is not, &c.:—a common proverb.

Could do no mighty work:—not because *He* lacked the power, but because *they* lacked the necessary faith.

The Twelve are sent forth two and two.

(FROM CAPERNAUM).

“And he called unto him the twelve, and began to send them forth by two and two; and gave them power over unclean spirits; and commanded them that they should take nothing for their journey, save a staff only; no scrip, no bread, no money in their purse: but be shod with sandals; and not put on two coats.

And he said unto them, In what place soever ye enter into an house, there abide till ye depart from that place. And whosoever shall not receive you, nor hear you, when ye depart thence, shake off the dust under your feet for a testimony against them. Verily I say unto you, It shall be more tolerable for Sodom and Gomorrha in the day of judgment, than for that city. And they went out, and preached that men should repent. And they cast out many devils, and anointed with oil many that were sick, and healed them.”

Notes.

This *Sending Forth of the Twelve* is narrated by *Matt., Mark, and Luke.*

Mark and Luke are almost identical.

Matthew adds—

1. That before giving them this commission, he was filled with compassion as he saw the multitude scattered like sheep having no shepherd, and that he exclaimed “The harvest truly is plenteous,” &c.
2. That He told them to confine their mission to the Jews.
3. That he foretold the persecutions they would have to endure, and promised them heavenly support, and final rich reward.

Luke relates that Christ afterwards sent forth *Seventy* disciples to preach to the *Gentiles* on the East of Jordan, thus symbolizing that the Gospel was for the Gentiles also, (of whom the Jews believed there were just seventy nations).

Purse:—a pocket in the folds of the girdle.

Scrip:—a leather bag, to hold provisions.

The Apostles were to take merely such raiment as was absolutely necessary, and trust to Providence for a supply of their wants, which was the solemn duty of those to whom they ministered.

Herod hears of Christ; Account of John the Baptist's Death.

"And king Herod heard of him; (for his name was spread abroad :) and he said, That John the Baptist was risen from the dead, and therefore mighty works do shew forth themselves in him. Others said, That it is *Elias*. And others said, That it is a prophet, or as one of the prophets. But when Herod heard thereof, he said, It is John, whom I beheaded : he is risen from the dead. For Herod himself had sent forth and laid hold upon John, and bound him in prison for Herodias' sake, his brother Philip's wife: for he had married her. For John had said unto Herod, It is not lawful for thee to have thy brother's wife. Therefore Herodias had a quarrel against him, and would have killed him; but she could not: for Herod feared John, knowing that he was a just man and an holy, and observed him; and when he heard him, he did many things, and heard him gladly. And when a convenient day was come, that Herod on his birthday made a supper to his lords, high captains, and chief estates of Galilee; and when the daughter of the said Herodias came in, and danced, and pleased Herod and them that sat with him, the king said unto the damsel, Ask of me whatsoever thou wilt, and I will give it thee. And he sware unto her, Whatsoever thou shalt ask of me, I will give it thee, unto the half of my kingdom. And she

went forth, and said unto her mother, What shall I ask? And she said, The head of John the Baptist. And she came in straightway with haste unto the king, and asked, saying, I will that you give me, by and by in a *charger*, the head of John the Baptist. And the king was exceeding sorry; yet for his oath's sake, and for their sakes which sat with him, he would not reject her. And immediately the king sent an *executioner*, and commanded his head to be brought: and he went and beheaded him in the prison, and brought his head in a charger, and gave it to the damsel; and the damsel gave it to her mother. And when his disciples heard of it, they came and took up his corpse, and laid it in the tomb."

Notes.

King Herod:—Herod Antipas, son of Herod the Great, and Tetrarch of Galilee.

Elias = Elijah.

Bound him in prison:—after six month's ministry: he lay in Machærus, a castle and palace of Herod, in Peræa, East of the Dead Sea, for about eighteen months before his execution.

Herodias, his brother Philip's wife.

Herodias was grand-daughter of Herod the Great, by his son Aristobulus.

Philip was son of Herod the Great by Mariamne

He was a private individual,—not the same as Philip, the Tetrarch of Peræa.

Herodias was thus married to her uncle.

She was induced by Herod Antipas to desert her husband for him.

Estates:—should be, *men*.

Daughter of Herodias:—Salome, daughter of Herodias by Philip.

Charger:—a dish.

Executioner. The Greek word used to designate this man, indicates that Herod was, at the time of John's execution, on the march with an army. We find that such really was the case. Herod had repudiated his lawful wife, when he married Herodias. His divorced wife's other, Aretas, king of Araabia, made war upon him to

avenge the insult offered her; and at the time of John's execution Herod was marching against Aretas, and had arrived at Machærus, which was the scene of this tragedy.

The Apostles return, and are taken by Christ into a desert place. The Miracle of Feeding the 5000.

(IN THE DESERT OF BETHSAIDA, IN DECAPOLIS).

"And the apostles gathered themselves together unto Jesus, and told him all things, both what they had done, and what they had taught. And he said unto them, *Come ye yourselves apart* into a desert place, and rest awhile: for there were many coming and going, and they had no leisure so much as to eat. And they departed into a desert place by ship privately. And the people saw them departing, and many knew him, and ran afoot thither out of all cities, and outwent them, and came together unto him. And Jesus, when he came out, saw much people, and was moved with compassion toward them, because they were as sheep not having a shepherd: and he began to teach them many things. And when the day was now far spent, his disciples came unto him, and said, This is a desert place, and now the time is far passed: send them away, that they may go into the country round about, and into the villages, and buy themselves bread: for they have nothing to eat. He answered and said unto them, Give ye them to eat. And they say unto him, Shall we go and buy two hundred *penny-worth* of bread, and give them to eat? He saith unto them, How many *loaves* have ye? go and see. And when they knew, they say, Five, and two fishes. And he commanded them to make all sit down by companies upon the green grass. And they sat down in ranks, *by hundreds, and by fifties*. And when he had taken the five loaves and the two fishes, he looked up to heaven, and *blessed*, and brake the loaves, and gave them to his disciples to set before them; and the two fishes divided he among them all. And they did all eat, and were filled. And they took up *twelve baskets full* of the fragments, and of the fishes. And they that did eat of the loaves were about five thousand men.

Notes.

This incident is related by all the Evangelists.

Only *Mark* and *Luke* record the return of the Apostles.

Mark alone narrates Christ's sympathy with the Disciples in His wishing them to rest, and to eat in quiet.

Matthew, *Mark*, and *Luke* say the disciples came and asked Jesus to send away the people to buy bread: *John* makes Christ introduce the subject in a speech to Philip.

Mark and *John* alone mention the two hundred penny-worth of bread.

Matthew, *Mark*, and *Luke* represent the conversation preceding the miracle as being carried on between Christ and the Twelve; *John*, as between Christ, Philip, and Andrew.

With regard to the locality.

Matthew and *Mark* merely say it was a desert place.

John, that they crossed the Lake (from Capernaum), to get there.

Luke clearly defines the spot, by saying that the desert place belonged to Bethsaida.

Come ye apart. *Matthew* states another reason for Christ's leaving the dominions of Herod Antipas, and going into those of Philip,—viz, His hearing of the execution of John.

Penny-worth,—should be Denarii-worth, Reckoning the denarius at 7½d., this would amount to £6, 5s.

Loaves:—thin cakes.

By hundreds, and by fifties. They were divided into parties of one hundred, and these reclined in fifties, facing one another, as if at table.

Blessed = gave thanks,

Twelve baskets:—large baskets, carried on the shoulders.

This Miracle was intended to show that Christ, the Bread of Life, was an inexhaustible source; also to teach the Apostles that, while dispensing the Gospel freely to others, themselves should receive an abundant blessing.

The Disciples cross the Lake; Christ walks upon the Waters; Christ performs various cures.

(LAND OF GENNESARET).

“And straightway he constrained his disciples to get into the ship, and to go to the other side before unto Bethsaida, while he sent away the people. And when he had sent them away, he departed into a *mountain* to pray. And when even was come, the ship was in the midst of the sea, and he alone on the land. And he saw them toiling in rowing, for the wind was contrary unto them: and about the *fourth watch* of the night he cometh unto them walking upon the sea, and would have passed by them. But when they saw him walking upon the sea, they supposed it had been a *spirit*, and cried out: for they all saw him, and were troubled. And immediately he talked with them, and saith unto them, Be of good cheer: it is I; be not afraid. And he went up unto them into the ship; and the wind ceased; and they were sore amazed in themselves beyond measure, and wondered. For they considered not the miracle of the loaves: for their heart was hardened. And when they had passed over, they came into the *land of Gennesaret*, and drew to the shore. And when they were come out of the ship, straightway they knew him, and ran through the whole region round about, and began to carry about in beds those that were sick, where they heard he was. And whithersoever he entered, into villages, or cities, or country, they laid the sick in the streets, and besought him that they might touch if it were but the border of his garment: and as many as touched him were made whole.”

Notes.

This incident is narrated by Matthew, Mark, and John.

John says Christ sent away the disciples, and retired into the mountain, because the people wanted to make Him a king.

Mark alone relates that Christ would have passed by them, and that the Apostles were so amazed at this miracle that they forgot that of Feeding the 5000.

Matthew alone relates that Peter asked leave to go to Christ on the water: that he started; but that his faith failed, and he would have sunk had not Christ saved him.

Bethsaida:—on the W. of the Lake.

A mountain,—should be,—the mountain,—the one on whose slope he had fed the 5000.

Fourth watch:—according to Roman division of the night. There were four watches of 3 hours each, the first commencing about 6 P.M.

Spirit = apparition: the Jews strongly believed in these.

Land of Gennesaret:—a district of Galilee, about six miles in length, lying S. of Capernaum.

PERIOD III. THE THIRD YEAR OF CHRIST'S MINISTRY, INCLUDING HIS CRUCIFIXION. (A.D. 29–30).

Christ denounces the Pharisees.

(AT CAPERNAUM).

“Then came together unto him the Pharisees and certain of the Scribes, which came from Jerusalem. And when they saw some of his disciples eat bread with defiled, (that is to say, with unwashen), hands, they found fault. For the Pharisees, and all the Jews, except they wash their hands oft, eat not, holding the tradition of the elders. And when they come from the market, except they wash, they eat not. And many other things there be which they have received to hold, as the washing of cups, and pots, brazen vessels, and of tables. Then the Pharisees and Scribes asked him, Why walk not thy disciples according to the tradition of the elders, but eat bread with unwashen hands? He answered and said unto them, Well hath *Esaias prophesied* of you hypocrites, *as it is written*, This people honoureth me with their lips, but their heart is far from me. Howbeit, in vain do they worship me, teaching for doctrines the commandments of men. For, laying aside the commandment of God, ye hold the tradition of men, as the washing of pots and cups: and many other such like things ye do.

And he said unto them, Full well ye reject the commandment of God, that ye may keep your own tradition. For Moses said, Honour thy father and thy mother; and, Whoso curseth father or mother let him die the death: But ye say, If a man shall say to his father or mother, *It is Corban*, that is to say, a gift, by whatsoever thou mightest be profited by me; he shall be free. And ye suffer him no more to do ought for his father or mother; making the word of God of none effect through your tradition, which ye have delivered: and many such like things do ye.

And when he had called all the people unto him, he said unto them, Hearken unto me every one of you, and understand: There is nothing from without a man, that entering into him can defile him; but the things which come out of him, those are they that defile the man. If any man have ears to hear, let him hear. And when he was entered into the house from the people, his disciples asked him concerning the parable. And he saith unto them, Are ye so without understanding also? Do ye not perceive, that whatsoever thing from without entereth into the man, it cannot defile him; Because it entereth not into his heart, but into the belly, and goeth out into the draught, purging all meats? And he said, That which cometh out of the man, that defileth the man. For from within, out of the heart of men, proceed evil thoughts, adulteries, fornications, murders, thefts, covetousness, wickedness, deceit, lasciviousness, an evil eye, blasphemy, pride, foolishness; All these evil things come from within, and defile the man."

Notes.

Esaias prophesied. In Isaiah the passage reads,—“This people draw near me with their mouth, and with their lips do honor me, but have removed their heart far from me, and their fear toward me is taught by the precept of men.”

It was spoken of those who neglect the study of God's revelation to men.

Corban = consecrated.

If a Jew wished to evade supporting his parents, he had only to declare that his surplus means were *Corban*, (dedicated to God's service), and not his own, and he was held to be absolved from his filial duty; but at the same time was not obliged to employ his property for sacred uses.

Christ heals the daughter of the Syro- Phœnician Woman.

(IN THE DISTRICT OF TYRE AND SIDON).

“And from thence he arose, and went into the borders of Tyre and Sidon, and entered into a house, and would have no man know it: but he could not be hid.

For a certain woman, whose young daughter had an unclean spirit, heard of him, and came and fell at his feet: the woman was a *Greek*, a *Syrophœnician* by nation; and she besought him that he would cast forth the devil out of her daughter. But Jesus said unto her, Let the children first be filled: for it is not meet to take *the children's* bread, and to cast it unto *the dogs*. And she answered and said unto him, Yes, Lord: yet the dogs under the table eat of the children's crumbs. And he said unto her, For this saying go thy way; the devil is gone out of thy daughter. And when she was come to her house, she found the devil gone out, and her daughter laid upon the bed.”

Notes.

A Greek,—so called, (because speaking that language), to indicate that she was not a Hebrew.

Syro-Phœnician.

Syro is from *Tor* or *Soor*, the Hebrew name for Tyre. From this city the country East to the desert, and North to Asia Minor, was called Syria.

Children.:—the Jews.

Dogs.:—the Gentiles. This was the name the Jews bestowed upon the Gentiles. Christ adopted this language to try the woman's faith.

Christ heals a deaf man with an impediment in his speech.

(NEAR BETHSAIDA).

“And again, departing from the coasts of Tyre and Sidon, he came unto the Sea of Galilee, through the midst of the coasts of Decapolis.

And they bring unto him one that was deaf, and had an impediment in his speech; and they beseech him to put his hand upon him. And he took him aside from the multitude, and put his fingers into his ears, and he spit, and touched his tongue; and looking up to heaven, he sighed, and saith unto him, *Ephphatha*, that is, Be opened. And straightway his ears were opened, and the string of his tongue was loosed, and he spake plain.

And he charged them that they should tell no man; but the more he charged them, so much the more a great deal they published it; and were beyond measure astonished, saying, He hath done all things well: he maketh both the deaf to hear, and the dumb to speak."

Notes.

N.B.—This Miracle is narrated by Mark alone.

Ephphatha:—is Syriac. Mark here records *Christ's very words*: he does the same in *four other instances*, the other utterances being *Boanerges*, *Talitha Cumi*, *Corban*, and *Abba*.

The Feeding of the 4000.

(IN THE SAME LOCALITY THAT THE 5000 WERE FED).

"In those days the multitude being very great, and having nothing to eat, Jesus called his disciples unto him, and saith unto them, I have compassion on the multitude, because they have now been with me three days, and have nothing to eat: and if I send them away fasting to their own houses, they will faint by the way: for divers of them came from far. And his disciples answered him, From whence can a man satisfy these men with bread here in the wilderness? And he asked them, How many loaves have ye, and they said, Seven. And he commanded the people to sit down on the ground: and he took the seven loaves, and gave thanks, and brake, and gave to his disciples to set before them; and they did set them before the people. And they had a few small fishes: and he blessed, and commanded to set them also before them. So they did eat and were filled: and they took up of the broken meat that was left seven *baskets*. And they that had eaten were about four thousand: and he sent them away."

Notes.

Baskets:—small baskets with handles.

Matthew and Mark record *this incident*.

Matthew says that there were 4000 *men* fed, *besides women and children*. He adds the same to his account of feeding the 5000.

The Pharisees ask Christ for a sign from heaven.

(AT DALMANUTHA OR MAGDALA).

“And straightway he entered into a ship with his disciples, and came into the parts of *Dalmanutha*. And the Pharisees came forth, and began to question with him, seeking of him *a sign from heaven*, tempting him. And he sighed deeply in his spirit, and saith, Why doth this generation seek after a sign? Verily I say unto you, There shall no sign be given unto this generation.”

Notes.

This incident is narrated by *Matthew* and *Mark*.

Matthew adds that—

1. *Sadducees* accompanied the Pharisees.
2. That *Christ* told them that they could judge of the weather by the appearance of the sky, and that, in like manner they could judge of His Divine mission by the tokens he gave of it.
3. He declared there should no sign be given them, but that of the prophet *Jonah*, (i.e. the *Resurrection*, of which *Jonah's* case was a type).

Dalmanutha:—called *Magdala* by *Matthew*.

A district on the W. of the Lake.

A sign from heaven:—a miraculous proof of His Divine mission.

Christ warns the disciples against the Leaven of the Pharisees.

(ON THE WAY BACK TO BETHSAIDA).

“And he left them, (the Pharisees), and entering into the ship again, departed to the other side.

"Now the disciples had forgotten to take bread, neither had they in the ship with them more than one loaf. And he charged them, saying, Take heed, beware of the *leaven of the Pharisees*, and of the leaven of *Herod*. And they reasoned among themselves, saying, *It is because we have no bread*. And when Jesus knew it, he saith unto them, Why reason ye, because ye have no bread? perceive ye not yet, neither understand? have ye your heart yet hardened? Having eyes, see ye not? and having ears, hear ye not? and do ye not remember? *When I brake the five loaves* among five thousand, how many baskets full of fragments took ye up? They say unto him, Twelve. And when the seven among four thousand, how many baskets full of fragments took ye up? And they said, Seven. And he said unto them, How is it that ye do not understand?"

Notes.

Leaven of the Pharisees:—their doctrines,—fitly represented by leaven, because they acted silently, gradually, yet surely, until the minds they affected were brought under their complete sway.

Of Herod. Matthew says "Of the *Sadducees*." The meaning is the same, Herod Antipas being a noted member of that sect.

It is because we have no bread. The disciples had brought no bread with them, and would have to buy when they reached the other side. They, taking Christ's words literally, imagined that He was cautioning them how they purchased bread from their enemies, lest, in their malice, they should poison it.

When I brake, &c. Christ means that as He had fed the multitudes miraculously, so, if need were, He could easily provide His disciples with what they required.

Christ heals a Blind man.

(AT BETHSAIDA).

"And he cometh to Bethsaida; and they bring a blind man unto him, and besought him to touch him. And he took the blind man by the hand, and led him out of the town; and when he had spit on his eyes, and put his hands

upon him, he asked him if he saw aught. And he looked up, and said, I see men as trees, walking. After that he put his hands again upon his eyes, and made him look up; and he was restored, and saw every man clearly. And he sent him away to his house, saying, Neither go into the town, nor tell it to any in the town."

N.B.—*This miracle is narrated by Mark alone.*

Peter's Confession of our LORD'S Messiahship.

(IN THE NEIGHBOURHOOD OF CÆSAREA PHILIPPI).

"And Jesus went out, and his disciples, into the towns of Cæsarea Philippi; and by the way he asked his disciples, saying unto them, Whom do men say that I am? And they answered, *John the Baptist*; but some say, *Elias*; and others, *One of the prophets*.

And he saith unto them, But whom say ye that I am? And Peter answereth and saith unto him, Thou art the Christ.

And he charged them that *they should tell no man of him.*"

Notes.

This incident is narrated by Matthew, Mark, and Luke. Their accounts agree in the main.

Matthew adds that—

1. *The Disciples said* that the people thought He was John, Elias, *Jeremias*, or one of the prophets.
2. Upon Peter's confession, He declared him blessed in having received such an inspiration, and announced that on the rock of the truth he had just uttered the church should be built.

Luke adds that it was after He had been praying He asked them the question.

The confession of Peter is thus given by the three:—

Matthew. "Thou art the Christ, the Son of the living God."

Mark. "Thou art the Christ."

Luke. "The Christ of God."

John the Baptist—Elias—One of the prophets.

The majority of the Jews believed in the transmigration of souls; hence these opinions about Christ.

They should tell no man, &c.;—because it would look as though they were in collusion with Him to induce the people to make Him their king.

Christ's First Prediction of His Sufferings and Death; Peter demurs, and is rebuked.

(NEAR CÆSAREA).

"And he began to teach them that the Son of man must suffer many things, and be rejected of the *elders*, and of the *chief priests, and scribes*, and be killed, and after three days rise again. And *he spake that saying openly*. And Peter *took him*, and began to rebuke him. But when he had turned about, and looked on his disciples, he rebuked Peter, saying, Get thee behind me, *Satan*: for thou *savour'est not* the things that be of God, but the things that be of men."

Notes.

Matthew, Mark, and Luke record *this incident*.

Matthew narrates no special feature.

Mark alone says Christ spoke *openly*.

Luke omits Peter's interruption, and Christ's rebuke.

Elders—Chief Priests—Scribes = the Sanhedrim.

He spake openly. This was, doubtless, Peter's reason for interfering. He thought that to publish His coming humiliation and death would ruin His popularity.

Took him = interrupted Him.

Satan = Adversary. Peter, by urging Christ to spare Himself the cross, was an adversary to the plan of salvation.

Savour'est not = dost not relish, (or understand).

Christ discourses of Self-denial and Confession of Him before men, and of their reward in His Kingdom.

(NEAR CÆSAREA).

"And when he had *called the people* unto him, with his disciples also, he said unto them, Whosoever will come

after me, let him deny himself, and take up his cross, and follow me. For whosoever will save his life shall lose it; but whosoever shall lose his life for my sake and the gospel's, the same shall save it. For what shall it profit a man if he shall gain the whole world, and lose his own soul? Or what shall a man give in exchange for his soul? Whosoever therefore shall be ashamed of me and of my words in this adulterous and sinful generation: of him also shall the Son of man be ashamed, when he cometh in the glory of his Father with the holy angels. And he said unto them, Verily I say unto you, *That there be some of them that stand here, which shall not taste of death, till they have seen the kingdom of God come with power.*"

Notes.

Called the people;—a severe rebuke to Peter! He did not wish Christ to publish His approaching sufferings, and now He assembles the people, and declares that not only Himself, but His followers also, must suffer.

There be some of them that stand here—power.

This could not refer to the end of the world, and cannot relate to the destruction of Jerusalem.

It simply means that, though He was now despised and persecuted, and would be put to death, yet some of the disciples should, ere they died, see His Kingdom coming, (not *come*), on earth in the conversion of numbers to Him. This was fulfilled on the day of Pentecost, and in the large accessions to the church caused by the ministry of Peter and others.

The Transfiguration.

(ON MOUNT HERMON).

"And after six days Jesus taketh with him Peter, and James, and John, and leadeth them up into a *high mountain* apart by themselves: and he was transfigured before them. And his raiment became shining, exceeding white as snow; so as no fuller on earth can white them.

And there appeared unto them *Elias with Moses*; and they were talking with Jesus. And Peter answered and said to Jesus, Master, it is good for us to be here: and let us make three *tabernacles*; one for thee, and one for

Moses, and one for Elias. For he wist not what to say; for they were sore afraid. And there was a *cloud* that overshadowed them; and a *voice came* out of the cloud, saying, This is my beloved Son: *hear him*. And suddenly when they had looked round about, *they saw no man* any more, save Jesus only with themselves."

Notes.

The *Transfiguration* is related by *Matthew*, *Mark*, and *Luke*. Their accounts agree in the main.

Matthew adds that—

1. *Christ's face* "did shine as the sun"
2. The *disciples fell on their faces* on hearing the voice.
3. *Christ came and touched them*, and said, "Arise, and be not afraid."

Luke says the *Transfiguration* took place "about an *eight days*" after the discourse in the last parable.

He adds that—

1. *Christ took the Three* up into the mountain to pray.
2. The *Transfiguration* occurred as *He prayed*.
3. The *subject of conversation* between Jesus, Moses, and *Elijah was His approaching death*.

A high mountain. Some say this was Tabor, in Southern Galilee; but it is almost certain that it was some eminence in the Hermon range, near Cæsarea Philippi.

Elias with Moses. The *Transfiguration* was intended as a proof of Christ's Messiahship; the presence, on the occasion, of Moses and *Elijah*, the heads of the Ceremonial and of the Prophetical Dispensations, was thus a striking testimony to Him.

It was also meant to be a revelation of the glory of Christ at His Second Advent. Accordingly, Moses and *Elijah* were present, to indicate that both those saints who have been buried, and those who are alive at His coming, shall appear in glory with Him.

Tabernacles = booths,—of boughs, such as travellers made, when they rested awhile in some pleasant spot.

A cloud:—the Shechinah.

A voice came:—the Second Testimony of the Father to His Son; the First was at His baptism.

Hear him:—a declaration that Christ was the Prophet, foretold by Moses, unto whom the people should “hearken.”

They saw no man:—indicating that the Dispensations of Moses and Elijah had passed, disappearing in the presence of Christ.

Christ discourses with Peter, James, and John about Elijah.

(WHILE COMING DOWN THE MOUNTAIN).

“And as they came down from the mountain, he charged them that they should tell no man what things they had seen, till the Son of man were risen from the dead. And they kept that saying with themselves, questioning one with another what the rising from the dead should mean. And they asked him, saying, Why say the scribes that *Elias must first come*? And he answered and told them, Elias verily cometh first, and *restoreth all things*; and how it is written of the Son of man, that he must suffer many things, and be set at nought. But I say unto you, that *Elias is indeed come*, and they have done unto him whatsoever they listed, as it is written of him.”

Notes.

Elias must first come. The Jews were taught by the scribes, and generally believed, that the coming of the Messiah would be heralded by some great prophet,—most probably Elijah. The latter idea was based upon a prophecy in Malachi, “Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord.” The meaning of this prediction was, that, (as the angel said to Zacharias, when predicting John’s birth), Christ’s forerunner would come in the “spirit and power of Elias,”—i.e., that he should, like Elijah, restore Israel to the true worship of God.

That the Jews understood this prophecy literally, and expected Elijah in person, is distinctly stated in this Gospel in connection with the narrative of John’s execution, and in the reply to Christ’s question to His disciples, “Whom do men say that I am?”

Restoreth all things :—the word here translated “restore” means both *to finish* and *to begin afresh*. John was the last prophet of the Old Dispensation and the first of the New.

Elias is indeed come:—*i.e.*, in the person of John the Baptist. Matthew distinctly states that “the disciples understood that he spake unto them of John the Baptist.”

Christ heals a youth possessed with a devil.

(IN THE PLAIN AT THE FOOT OF THE MOUNTAIN).

He explains to the Disciples why they had failed to cast out the demon.

“And when he came to his disciples, he saw a great multitude about them, and the scribes questioning with them. And straightway all the people, when they beheld him, were greatly amazed, and running to him, saluted him. And he asked the scribes, What question ye with them? And one of the multitude answered and said, Master, I have brought unto thee my son, which hath a dumb spirit; and wheresoever he taketh him, he teareth him: and he foameth, and gnasheth with his teeth, and pineth away: and I spake to thy disciples that they should cast him out; but they could not. He answereth him, and saith, O faithless generation, how long shall I suffer you? bring him unto me. And they brought him unto him; and when he saw him, straightway the spirit tare him; and he fell on the ground, and wallowed, foaming. And he asked his father, How long is it ago since this came unto him? And he said, Of a child. And oftentimes it hath cast him into the fire, and into the waters, to destroy him: but if thou canst do anything, have compassion on us, and help us. Jesus said unto him, If thou canst believe, all things are possible to him that believeth. And straightway the father of the child cried out, and said with tears, Lord, I believe; help thou mine unbelief. When Jesus saw that the people came running together, he rebuked the foul spirit, saying unto him, Thou dumb and deaf spirit, I charge thee, come out of him, and enter no more into him. And the spirit cried, and rent him

more, and came out of him: and he was as one dead; inso-much that many said, He is dead. But Jesus took him by the hand, and lifted him up; and he arose. And when he was come into the house, his disciples asked him privately, Why could not we cast him out? And he said unto them, *This kind can come forth by nothing, but by prayer and fasting.*"

Notes.

This miracle is related by Matthew, Mark, and Luke. They agree in the main; but Mark's is by far the fullest account, while Luke's is extremely meagre.

Mark alone mentions that—

1. Christ found the scribes questioning with the disciples.
2. All the people ran to Him, and saluted Him.
3. He asked the scribes about what they were questioning with the disciples.
4. The demoniac was dumb.
5. Christ conversed with the father, and the latter expressed belief in Him.
6. The spirit rent the youth in leaving him, and that he lay as dead till Christ raised him up.

Matthew alone mentions that—

1. The youth was a lunatic, and used to fall into the fire and the water.
2. When the disciples asked Him, why they could not cast the demon out, He replied, in addition to what Mark records, "Because of your unbelief."

Luke omits the conversation between Christ and His disciples, following the miracle.

With regard to the words uttered by Christ when the father told Him that the disciples could not cast out the demon, there is this difference in the three accounts:—

Matthew and Luke do not say to whom Christ spoke, and make him say, "O faithless and perverse generation."

Mark makes Christ say to the father, "O faithless generation"

The faithless refers to the father and the disciples.

The perverse refers to the scribes.

This kind—fasting = for the working of such a miracle the greatest faith was necessary, and that such faith must be the result of earnest devotion to the exercises of religion.

Christ's Second Prediction of His Death.

(IN PASSING THROUGH GALILEE).

"And they departed thence, and passed through Galilee; and he would not that any man should know it. For he taught his disciples, and said unto them, The Son of man is delivered into the hands of men, and they shall kill him; and after that he is killed, he shall rise the third day. But they understood not that saying, and were afraid to ask him."

Christ inculcates lessons of Humility and Love to one another.

(AT CAPERNAUM).

"And he came to Capernaum: and being in the house, he asked them, What was it that ye disputed among yourselves by the way? But they held their peace: for by the way they had disputed among themselves, who should be greatest. And he sat down, and called the twelve, and saith unto them, If any man desire to be first, the same shall be last of all, and servant of all. And he took a child, and set him in the midst of them: and when he had taken him in his arms, he said unto them, Whosoever shall receive one of such children in my name, receiveth me: and whosoever shall receive me, receiveth not me, but him that sent me. And John answered him, saying, Master, we saw one casting out devils in thy name, and he followeth not us: and we forbade him, because he followeth not us. But Jesus said, Forbid him not: for there is no man which shall do a miracle in my name, that can lightly speak evil of me. For he that is not against us is on our part. For whosoever shall give you a cup of water to drink in my name, because ye belong to Christ, verily I say unto you, he shall not lose his reward. And whosoever shall offend one of these little ones that believe in me, it is better for him that a millstone were hanged about his neck, and he were cast into the sea. And if thy hand offend thee, cut it off; it is better for thee to enter into life maimed, than having two hands to go into

hell, into the fire that never shall be quenched: *where their worm dieth not, and the fire is not quenched.* And if thy foot offend thee, cut it off: it is better for thee to enter halt into life, than having two feet to be cast into hell, into the fire that never shall be quenched: where their worm dieth not, and the fire is not quenched. And if thine eye offend thee, pluck it out: it is better for thee to enter the kingdom of heaven with one eye, than having two eyes to be cast into hell-fire: where their worm dieth not, and the fire is not quenched. *For every one shall be salted with fire, and every sacrifice shall be salted with salt. Salt is good: but if the salt have lost his saltness, wherewith will ye season it? Have salt in yourselves, and have peace one with another.*"

Notes.

Matthew, Mark, and Luke narrate this incident.

Matthew says *the disciples came and asked Christ*, "Who is the greatest in the kingdom of heaven?"

Mark says *Christ asked them* what it was they had been disputing about by the way; and that they "held their peace."

Luke says *Christ "perceived the thought of their heart."* All three Evangelists then add that He called the child, &c.

There is here no discrepancy. The three statements may be thus harmonised:—

The disciples had been disputing which of them should be the greatest: but being ashamed to plainly ask Christ *this*, they put the question to Him in a general form, as recorded by Matthew. Christ then, as Mark states, asked them what the matter of dispute between them had been, thus showing that He understood the purport of the query: they were abashed, and silent. But Christ knew, as Luke puts it, the "thought of their heart," (i.e., their excited, jealous feelings), and proceeded to rebuke them.

Offend = cause to stumble in their heavenward path.

Millatone were hanged—into the sea;—a punishment inflicted by the Romans and other nations on the worst criminals.

If thy hand offend thee, &c. This means that we must deny ourselves, and give up our dearest friends and

pursuits; if they prove hindrances to our religious life. In the case of the disciples at this time, Christ was referring particularly to the unworthy ambition and pride they had recently displayed.

"Where their worm—quenched." This figure is employed by Isaiah, when, in describing the coming of the Messiah's Kingdom, he says all flesh shall look upon the carcases of those who have transgressed against God.

The idea is that of a battle-field so heaped with corpses, as to afford perpetual food for the worms, and the fire, (which was employed to burn dead bodies).

The employment of the figure in this passage indicates that the punishment of the wicked will be eternal, and awful in character.

For every one—with salt. That is, Just as every sacrifice, in order to acceptance, must be salted, so all who will be accepted by God, and enter heaven, must be seasoned by fiery trials, (amongst which self-denial and the practice of humility are not the least).

Salt is good—one with another. That is, "If you have the love of God in your hearts, its purifying influence will enable you to conquer and deny self, and lead you to love your brethren, and prefer them to yourselves."

Christ's Answer to the Pharisees and to His Disciples concerning Divorce.

(IN PERŒA).

"And he arose from thence, and cometh into the coasts of Judæa by the farther side of Jordan: and the people resort unto him again; and, as he was wont, he taught them again. And the Pharisees came to him, and asked him, Is it lawful for a man to put away his wife? *tempting* him. And he answered and said unto them, What did Moses command? And they said, Moses suffered to write a bill of divorcement, and to put her away. And Jesus answered and said unto them, For the hardness of your heart he wrote you this precept. But from the beginning of the creation God made them male and female. For this cause shall a man leave his father and mother, and

cleave to his wife; and they twain shall be one flesh: so then they are no more twain, but one flesh. What therefore God hath joined together, let no man put asunder. And in the house his disciples asked him again of the same matter. And he saith unto them, Whosoever shall put away his wife, and marry another, committeth adultery against her. And if a woman shall put away her husband, and be married to another, she committeth adultery."

Notes.

Tempting:—trying Him, with a view to ensnare Him.

Christ blesses Little Children.

(IN PERÆA).

"And they brought young children to him, that he should touch them: and his disciples rebuked those that brought them. But when Jesus saw it, he was much displeased, and said unto them, Suffer the little children to come unto me, and forbid them not: for of such is the kingdom of God. Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child, he shall not enter therein. And he took them up in his arms, put his hands upon them, and blessed them."

Notes.

Matthew, Mark, and Luke narrate this incident.

They agree in the main.

Matthew alone says that the children were brought to Him that He might "put His hands on them, and pray."

He omits Christ's declaration, "*Whosoever shall not receive,*" &c.

Mark alone states that—

1. *Christ was displeased* at his disciples rebuking the children.

2. *He took them up in His arms*, before blessing them.

Luke calls the children "*Infants.*"

He omits the blessing them.

Of such is the kingdom of God:—i.e., the kingdom of God belongs to those who are of a meek and childlike spirit.

Christ and the Young Ruler: He discourses on Riches.

(IN PERŒA).

“ And when he was gone forth into the way, there came **one** running, and kneeled to him, and asked him, Good **Master**, *what shall I do that I may inherit eternal life?* And Jesus said unto him, *Why callest thou me good?* **There is none good but one, that is God.** Thou knowest the commandments, Do not commit adultery, Do not kill, Do not steal, Do not bear false witness, Defraud not, Honour thy father and mother. And he answered and said unto him, Master, *all these have I observed from my youth.* Then Jesus, beholding him, loved him, and said unto him, *One thing thou lackest:* go thy way, sell whatsoever thou hast, and give to the poor, and thou shalt have treasure in heaven: and come, take up thy cross, and follow me. And he was sad at that saying, and went away grieved: for he had great possessions. And Jesus looked round about, and saith unto his disciples, How hardly shall they that have riches enter into the kingdom of God! And the disciples were astonished at his words. But Jesus answereth again, and saith unto them, Children, how hard is it for them that trust in riches to enter into the kingdom of God! It is easier for a *camel* to go through the eye of a needle, than for a rich man to enter into the kingdom of God. And they were astonished out of measure, saying among themselves, Who then can be saved? And Jesus, looking upon them, saith, With men it is impossible, but not with God: for with God all things are possible. Then Peter began to say unto him, Lo, we have left all, and have followed thee. And Jesus answered and said, Verily I say unto you, There is no man that hath left house, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my sake, and the gospel's, But *he sha'l receive an hundredfold now in this time*, houses, and brethren, and sisters, and mothers, and children, and lands, with persecutions; and in the world to come eternal life. *But many that are first shall be last; and the last first.*

Notes.

Matthew, Mark, and Luke narrate this incident. They agree in the main.

Luke alone records that he was a *Ruler*.

Mark alone says that—

1. *He came running, and kneeled to Christ.*
2. *Christ loved him.*
3. *Christ told him to take up his cross, and follow Him.*

He also adds to the commandments quoted by Christ, "*Defraud not.*"

Matthew adds to the commandments, "*Thou shalt love thy neighbour as thyself.*"

What shall I do—life? The young ruler imagined he could of himself do some good work that would merit eternal life.

Why callest thou—that is God. The title "Good Master" was given by the Jews to their rabbis. Christ here rebukes this flattery, and, at the same time, by declaring that the epithet "good" is applicable to God alone, and not rejecting it Himself, He proclaimed His Godhead.

All these—youth. He thought he had done so, and probably had, according to the letter.

One thing thou lackest. Christ knew the ruler's besetting sin, and demands of him a sacrifice that would prove the sincerity of his profession of obedience. The ruler's refusal showed that he was possessed by neither supreme love for God, nor real love to his neighbour.

Camel:—or, perhaps, Cable.

He shall receive—this time = he shall, in the pleasures of religion, find a hundredfold the happiness he may have abandoned in making sacrifice of relatives and property for Christ.

But many—last first. Christ often uses this expression. It means that many of the Jews, to whom the Gospel was first offered, should be the last to receive it; while the Gentiles, to whom it was preached after the Jews, would accept it before them.

Christ's Third Prediction of His Death.

(W. OF JORDAN, OPPOSITE JERICO).

"And they were in the way going up to Jerusalem; and Jesus went before them: and they were amazed; and as they followed, they were afraid. And he took again the twelve, and began to tell them what things should happen unto him, saying, Behold, we go up to Jerusalem; and the Son of man shall be delivered unto the chief priests, and unto the scribes; and they shall condemn him to death, and shall deliver him to the Gentiles: and they shall mock him, and shall scourge him, and shall spit upon him, and shall kill him: and the third day he shall rise again."

Notes.

To the Gentiles,—i.e., the Romans, (because the Jews had no power to inflict capital punishment).

James and John ask to sit respectively on the right and the left hand of Christ in His Kingdom.

(W. OF JORDAN, OPPOSITE JERICO).

"And James and John, the sons of Zebedee, come unto him, saying, Master, we would that thou shouldest do for us whatsoever we shall desire. And he said unto them, What would ye that I should do for you? They said unto him, Grant unto us that we may sit, one on thy right hand, and the other on thy left hand, in thy glory. But Jesus said unto them, Ye know not what ye ask: *can ye drink of the cup that I drink of? and be baptized with the baptism that I am baptized with?* And they said unto him, We can. And Jesus said unto them, Ye shall indeed drink of the cup that I drink of: and with the baptism that I am baptized withal shall ye be baptized: but to sit on my right hand and on my left hand is not mine to give; but *it shall be given to them* for whom it is prepared. And when the ten heard it, they began to be much displeased with James and John. But Jesus called them to him, and saith unto them, Ye know that they

which are accounted to rule over the Gentiles exercise lordship over them ; and their great ones exercise authority upon them. But so shall it not be among you : but whosoever will be great among you, shall be your minister : and whosoever of you will be the chiefest, shall be servant of all. For even the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many."

Notes.

Matthew and Mark narrate this incident.

Matthew says that the mother of James and John, (Salome), came with her sons, and joined in their request.

Can ye—baptized with?

Christ here warns them that they must enter the kingdom of heaven "through much tribulation."

It shall be given to them,—should be omitted ; the words are not in the original.

Christ means that he could not confer the honours of His Kingdom to gratify His own likings, or the ambition of anyone ; but that they were prepared for the righteous, and would be bestowed upon them impartially.

Christ heals blind Bartimæus.

(ON THE W. SIDE OF JERICHO).

"And they came to Jericho: and as he went out of Jericho with his disciples and a great number of people, blind Bartimæus, the son of Timæus, sat by the highway-side begging. And when he heard that it was Jesus of Nazareth, he began to cry out, and say, Jesus, thou Son of David, have mercy on me. And many charged him that he should hold his peace: but he cried the more a great deal, Thou Son of David, have mercy on me. And Jesus stood still, and commanded him to be called. And they call the blind man, saying unto him, Be of good comfort, rise; he called thee. And he, casting away his garment, rose, and came to Jesus. And Jesus answered and said unto him, What wilt thou that I should do unto thee? The blind man said unto him, Lord, that I might receive my sight. And Jesus said unto him, Go thy way: thy

faith hath made thee whole. And immediately he received his sight, and followed Jesus in the way."

Notes.

Mark here narrates the healing of one blind man, as *Christ* was leaving Jericho.

Luke narrates the healing of one blind man, as *Christ* was entering Jericho.

Matthew unites the two incidents, and accordingly relates the healing of two blind men, without stating time or place at all definitely.

Christ anointed in the House of Simon the Leper.

(AT BETHANY, on Saturday Evening).

"And being in Bethany, in the house of *Simon the leper*, as he sat at meat, there came a woman having an *alabaster box* of ointment of *spikenard*, very precious; and she brake the box, and poured it on his head. And there were some who had indignation within themselves, and said, Why was this waste of the ointment made? For it might have been sold for more than 300 pence, (*denarii*), and have been given to the poor. And they murmured against her.

"And Jesus said, Let her alone; why trouble ye her? she hath wrought a good work on me. For ye have the poor with you always, and whensoever ye will ye may do them good: but me ye have not always. She hath done what she could: *she is come aforehand* to anoint my body to the burying. Verily I say unto you, Wheresoever this gospel shall be preached throughout the whole world, this also that she hath done shall be spoken of for a memorial of her."

Notes.

Matthew, *Mark*, and *John* narrate this incident.

Luke alone narrates another anointing of *Christ* previous to this one, which took place at *Nain*, in the house of *Simon*, a Pharisee, and the actor in which was a woman of the city, "a sinner." On that occasion *Christ* contrasted the pride and self-righteousness of *Simon* with the woman's generous love.

Mark alone relates that *Mary broke the box.*

Matthew says it was the *disciples* that murmured at the waste.

John says that—

1. *Martha served, Lazarus was present, and it was Mary who anointed Christ.*
2. *The oil weighed a pound.*
3. *Mary anointed Christ's feet, and wiped them with her hair. (Doubtless head and feet were anointed).*
4. *Judas Iscariot, (because he was a thief, and carried the common purse), murmured at the waste. (The disciples murmured from real regard for the poor; Judas, from base motives).*

Simon the leper = who *had been* a leper. He was, probably, *Martha's* husband.

Alabaster box:—a vessel much like a Florence flask.

Ointment:—aromatic oil.

Spikenard:—an odoriferous grass.

She is come:—not by her own prevision, but directed by Providence.

EVENTS DURING PASSION WEEK.

FIRST DAY,—SUNDAY, Nisan 9th, (March 31st):

Nothing recorded by Mark.

MONDAY.

Christ rides in triumph from Bethany into Jerusalem; at eventide He returns to Bethany.

"And when they came nigh to Jerusalem, unto Bethphage and Bethany, at the Mount of Olives, he sendeth forth two of his *disciples*, and saith unto them, Go your

way into the village over against you : and as soon as ye be entered into it, ye shall find a colt tied, *whereon never man sat*; loose him, and bring him. And if any man say unto you, Why do ye this? say ye that the Lord hath need of him. And straightway he will send him hither. And they went their way, and found the colt tied by the door without, in a place where two ways met; and they loose him. And certain of them that stood there said unto them, What do ye, loosing the colt? And they said unto them even as Jesus had commanded: and they let them go. And they brought the colt to Jesus, and cast their garments on him; and he sat upon him. And many spread their garments in the way: and others cut down branches off the trees, and strawed them in the way. And they that went before, and they that followed, cried, saying, Hosanna; Blessed is he that cometh in the name of the Lord: blessed be *the kingdom of our father David*, that cometh in the name of the Lord: Hosanna in the highest. And Jesus entered into Jerusalem, and into the temple: and when he had looked round about upon all things, and now the eventide was come, he went out unto Bethany with the twelve."

Notes.

This incident is narrated by all the Evangelists.

Differences in the account of the Ass.

John mentions the Ass, but *does not say how it was obtained.*

Matthew mentions "an ass and a colt," and says both were brought to Christ; but gives no particulars of finding them.

He and John quote a prophecy by *Zephariah*, fulfilled in this event, "Behold, thy King cometh unto thee," &c.

Luke's account is almost identical with *Mark's*.

Mark alone indicates the exact spot where they found the ass.

Differences in the accounts of the Entry into Jerusalem.

Matthew and Mark are almost identical.

John says that great multitudes, hearing of the raising of Lazarus, went forth from Jerusalem to meet Christ, bearing palm-branches; and that He was accompanie^d

those who had witnessed that miracle, and who now bare record of it.

Luke records that, at the descent of the Mount of Olives, *all the disciples praised God with a loud voice; that the Pharisees bade Him rebuke His disciples; and that when He neared Jerusalem, He wept over the city.*

Two disciples:—probably Peter and John.

Whereon never man sat. Animals that had not been used were regarded as without blemish, and fit for sacred purposes. Hence Christ's choice of the colt. The dam was allowed to accompany it, from humane motives; but it was upon the colt alone that Christ rode.

The—David = the kingdom promised to David and his seed.

TUESDAY.

Christ curses the Barren Fig Tree, on the way from Bethany to Jerusalem.

"And on the morrow, when they were come from Bethany, he was hungry: and seeing a fig-tree afar off having leaves, he came, *if haply he might find anything thereon*: and when he came to it, he found nothing but leaves; for *the time of figs was not yet*. And Jesus answered and said unto it, No man eat fruit of thee hereafter for ever. And his disciples heard it."

Notes.

If haply—thereon. Christ knew he should find no fruit; the whole transaction was symbolical, and His going up to the tree was a necessary part of it.

The time—not yet:—should be,—*The season was not one of figs.* It was quite late enough for ripe figs; but it must have been a bad year for them.

Christ cleanses the Temple: in the Evening He returns to Bethany.

"And they come to Jerusalem: and Jesus went into the temple, and began to cast out *them that sold and bought*

in the temple, and overthrew the tables of the *money-changers*, and the seats of them that sold doves; and would not suffer that any man should carry any *vessel* through the temple. And he taught, saying unto them, Is it not written, *My house shall be called of all nations the house of prayer* ? but ye have made it a den of thieves. And the scribes and chief priests heard it, and sought how they might destroy him: for they feared him, because all the people were astonished at his doctrine. And when even was come, he went out of the city."

Notes.

Matthew, Mark, and Luke narrate the cleansing of the Temple at the close of Christ's ministry.

John records a similar event at the commencement of His ministry.

Them that sold and bought. Money-changers.

This cleansing took place in the Court of the Gentiles. The articles of merchandise there were beasts and birds for sacrifice: while the money-changers gave the half-shekel of the sanctuary in exchange for Roman money. It is probable, also, that at this time the Court had become a mart for all kinds of goods.

Vessels:—all kinds of burdens that were not necessary for Temple worship.

My house—*thieves*. This is compounded of two passages,—

Isaiah:—"My house shall be called a house of prayer for all people."

Jeremiah:—"Is this house, which is called by my name, become a den of robbers in your eyes?"

N.B.—The Jews believed that a prophet had a right to reform their worship. Christ, by acting in this authoritative manner, proclaimed Himself to be *The Prophet*,—*The Messiah*.

Hitherto, when "His time was not yet come," He had not courted publicity, that His enemies might not take steps to compass His death. Now that He is approaching the close of His ministry, He challenges the attention of His enemies.

WEDNESDAY.

On the way from Bethany to Jerusalem, Christ discourses about the Withered Fig Tree.

"And in the morning, as they passed by, they saw the fig tree dried up from the roots. And Peter, calling to remembrance, saith unto him, Master, behold the fig tree which thou cursedst is withered away. And Jesus answering, saith unto them, Have faith in God. For verily I say unto you, That whosoever shall say unto this mountain, Be thou removed, and be thou cast into the sea; and shall not doubt in heart, but shall believe that those things which he saith shall come to pass; he shall have whatsoever he saith. Therefore I say unto you, What things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them. And when ye stand praying, forgive, if ye have ought against any: that your Father also which is in heaven may forgive you your trespasses. But if ye do not forgive, neither will your Father which is in heaven forgive your trespasses."

Notes.

Matthew and Mark relate the incident of the Barren Fig Tree.

Matthew's account would lead us to suppose that the withering of the tree, and the discourse that ensued, took place immediately upon the sentence pronounced upon it by Christ.

But *Mark* distinctly states that it was on the following morning that the disciples remarked what had occurred.

Consequently we must regard Matthew's narrative as arranged, not in order of time, but with a view to placing all the incidents of the Fig Tree in one view.

The Withering of the Barren Fig Tree was intended to symbolize the terrible fate awaiting the hypocritical Jews, who abounded in the leaves of profession, but brought forth no fruit to God's glory.

It may well serve also as a warning to all professors of religion.

The Pharisees question Christ as to His authority.

(IN THE TEMPLE).

"And they come again to Jerusalem; and as he was walking in the temple, there come to him the *chief priests, and the scribes, and the elders*, and they say unto him, By what authority doest thou *these things*? and who gave thee this authority to do these things? And Jesus answered and said unto them, I will also ask of you one question, and answer me, and I will tell you by what authority I do these things. The *baptism of John*, was it from heaven, or of men? answer me. And they reasoned with themselves, saying, If we shall say, From heaven; he will say, Why then did ye not believe him? But if we shall say, Of men; they feared the people: for all men counted John, that he was a prophet indeed. And they answered and said unto Jesus, We cannot tell. And Jesus answering, saith unto them, Neither do I tell you by what authority I do these things."

Notes.

Chief priests—*elders*:—most likely a deputation from the Sanhedrim.

These things:—His miracles, and especially His recent act of cleansing the Temple.

The Sanhedrim, having the direction of public worship, had a perfect right to demand from Christ on what authority he acted in interfering with the Temple regulations.

Baptism of John;—his ministry, of which this rite formed so important a part.

Had these tempters replied that John had received his mission from God, they would have tacitly confessed that Christ was the Messiah, for John had testified to Him as such.

The Parable of the Vineyard and the Husbandmen.

(IN THE TEMPLE).

"And he began to speak unto them by parables. A certain man planted a vineyard, and set a hedge about it,

and digged a place for the wine fat, and built a tower, and let it out to husbandmen, and went into a far country. And at the season he sent to the husbandmen a servant, that he might receive from the husbandmen of the fruit of the vineyard. And they caught him, and beat him, and sent him away empty. And again he sent unto them another servant, and at him they cast stones, and wounded him in the head, and sent him away shamefully handled. And again he sent another; and him they killed, and many others; beating some, and killing some. Having yet therefore one son, his well beloved, he sent him also unto them, saying, They will reverence my son. But those husbandmen said amongst themselves, This is the heir; come, let us kill him, and the inheritance shall be ours. And they took him, and killed him, and cast him out of the vineyard. What shall therefore the lord of the vineyard do? he will come and destroy the husbandmen, and will give the vineyard unto others. And have ye not read this scripture; *The stone* which the builders rejected is become the head stone of the corner; this was the Lord's doing, and it is marvellous in our eyes? And they sought to lay hold on him, but feared the people; for they knew that he had spoken the parable against them; and they left him, and went their way."

Notes.

Matthew, Mark, and Luke record this parable.

They agree substantially; but while the two former represent it as delivered to the Pharisees, Luke says it was spoken to the people. He adds that the Pharisees understood that it applied to themselves,—so that the evangelists do not contradict one another:—*it was spoken to those present, with special application to the Pharisees.*

Meaning of the Parable. It is founded on a similar one in Isaiah, in which the ingratitude of the Jews is set forth.

Its general scope is to show—

1. God's care of the Jews, His peculiar people.
2. Their rebellion against Him.
3. His judgment that should fall upon them.

The Householder = God; the Vineyard = His Church; the Husbandmen = the Jews, especially

their spiritual rulers; the Servants = the Prophets; the Son = Christ; the Destruction of the Husbandmen = the Slaughter of the Jews by the Romans; the other Husbandmen = the Gentiles.

The stone, &c. This is taken from a Psalm, in which, under himself as a Type, David foretells the coming of Christ's Kingdom.

The Herodians confuted.

(IN THE TEMPLE).

"And they send unto him certain of the Pharisees and of the Herodians, to catch him in his words. And when they were come, they say unto him, Master, we know that thou art true, and carest for no man; for thou regardest not the person of men, but teachest the way of God in truth; Is it lawful to give tribute to *Cæsar*, or not? Shall we give, or shall we not give? But he, knowing their hypocrisy, said unto them, Why tempt ye me? bring me a penny, that I may see it. And they brought it. And he saith unto them, *Whose is this image and superscription?* And they said unto him, *Cæsar's*. And Jesus answering, said unto them, *Render to Cæsar the things that are Cæsar's, and to God the things that are God's*. And they marvelled at him."

Notes.

Tribute:—the yearly poll-tax of a denarius, paid to the Roman government by each Jew.

Cæsar:—Tiberius.

The question put to Christ was most artful; if He declared it *lawful* to pay the tribute, the Pharisees would be able to stir up against him the greater part of the Jews, who hated the Roman yoke; if He pronounced it *unlawful*, the Herodians would accuse Him as an enemy of Rome.

Whose is this, &c. By asking this question, Christ makes his tempters reply to themselves, for their acknowledging that they accepted and circulated Cæsar's money was to own their subjection to the Roman power.

Render—God's. Christ here rebukes both Pharisees and Herodians, telling the former to render to Cæsar *his* dues, and the latter, (whose irreligion was noted), to render *His* to God.

The Sadducees Confuted.

(IN THE TEMPLE).

"Then came unto him the Sadducees, which say there is no resurrection; and they asked him, saying, Master, Moses wrote unto us, If a man's brother die, and leave his wife behind him, and leave no children, that his brother should take his wife, and raise up seed unto his brother. Now there were seven brethren: and the first took a wife, and dying left no seed. And the second took her, and died, neither left he any seed: and the third likewise. And the seven had her, and left no seed: last of all the woman died also. In the *resurrection* therefore, when they shall rise, whose wife shall she be of them? for the seven had her to wife. And Jesus answering, said unto them, Do ye not therefore err, because ye know not the scriptures, neither the power of God? For when they shall rise from the dead, they neither marry, nor are given in marriage; but are *as the angels* which are in heaven. And as touching the dead, that they rise; have ye not read in the book of Moses, how in the bush God spake unto him, saying, *I am the God of Abraham, and the God of Isaac, and the God of Jacob?* He is not the God of the dead, but the God of the living; ye therefore do greatly err."

Notes.

Resurrection = future state.

As the Angels,—i.e. free from bodily imperfections.

I am—*living*. The Sadducees professed the greatest veneration for the Pentateuch. They founded their question upon one of the laws found in Deuteronomy. Christ meets them on their own ground, and proves from Exodus that there is a future state.

He shows that God, long years after the patriarchs had been dead, spoke of them in the *present tense*,—"I am," (not "I was,") &c., when revealing Himself to Moses, and that they must, therefore, have been still in existence.

A Scribe asks Christ which is the first and great Commandment.

(IN THE TEMPLE).

"And one of the scribes came, and having heard them reasoning together, and perceiving that he had answered them well, asked him, Which is the first commandment of all? And Jesus answered him, The first of all the commandments is, Hear, O Israel; the Lord our God is one Lord: and thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength: this is the first commandment. And the second is like, namely this, Thou shalt love thy neighbour as thyself. There is none other commandment greater than these. And the scribe said unto him, Well, Master, thou hast said the truth: for there is one God; and there is none other but he: and to love him with all the heart, and with all the understanding, and with all the soul, and with all the strength, and to love his neighbour as himself, is more than all whole burnt-offerings and sacrifices. And when Jesus saw that he answered discreetly, he said unto him, Thou art not far from the kingdom of God. And no man after that durst ask him any question."

Notes.

Matthew also narrates this incident.

He calls the *scribe* a *lawyer*, and omits his reply approving of Christ's answer to him.

The question propounded by him was a favourite one amongst the Jewish doctors.

Christ's answer is an Epitome of the Two Tables of the Law, and the force of it is that all the commandments are equally important, and demand spiritual obedience.

Jesus asks the Pharisees whose Son the Christ was to be.

(IN THE TEMPLE).

"And Jesus answered and said, while he taught in the temple, How say the scribes that Christ is the Son of David? For David himself said by the Holy Ghost, The

Lord said to my Lord, Sit thou on my right hand, till I make thine enemies thy footstool. David therefore himself calleth him Lord; and whence is he then his son? And the common people heard him gladly."

Notes.

The passage quoted here is from a prophetic Psalm. The Jews regarded it as referring to the Messiah; but they did not understand that He was to be God-man;—David's LORD as God,—and David's son as man.

Christ showed them here that they did not even understand the Scriptures concerning the Messiah, and that, consequently, their rejection of Him was the result of ignorance and prejudice.

This question is slightly differently given by the three Evangelists who record the incident.

Matthew has, "How then doth David in spirit call him Lord, saying, 'The Lord said,' &c."

Mark,—"David himself said by the Holy Ghost, 'The Lord,' &c."

Luke,—"David himself saith in the Book of Psalms, 'The Lord,' &c."

Christ warns His Disciples against the Scribes.

(IN THE TEMPLE).

"And he said unto them in his doctrine, Beware of the scribes, which love to go in long clothing, and love salutations in the market places, and the chief seats in the synagogues, and the *uppermost rooms* at feasts; which devour widows' houses, and for a pretence make long prayers: these shall receive greater damnation."

Notes.

This is all of the denunciatory discourse delivered by Christ on this occasion which *Mark* and *Luke* record.

In *Matthew* it occupies a whole chapter.

Uppermost rooms = chief places.

The Widows' Mite.

"And Jesus sat over against the *treasury*, and beheld how the people cast money into the treasury; and many

that were rich cast in much. And there came a certain poor widow, and she threw in two mites, which make a *farthing*. And he called unto him his disciples, and saith unto them, Verily I say unto you, That this poor widow hath cast more in than all they which have cast into the treasury; for all they did cast in of their abundance; but she of her want did cast in all that she had, even all her living."

Notes.

Treasury:—a part of the Temple in the Court of the Women. The offerings were placed in thirteen trumpet-shaped brazen vessels, close together.

Farthing = quadrans,— a quarter of a denarius.

Christ's Prophetical Discourse on the Destruction of Jerusalem and His Second Coming, —delivered to Peter, Andrew, James, and John.

(ON MOUNT OF OLIVES).

"And as he went out of the temple, one of his disciples saith unto him, Master, see what manner of stones and what buildings are here! And Jesus answering, said unto him, Seest thou these great buildings? there shall not be left one stone upon another, that shall not be thrown down. And as he sat upon the Mount of Olives, over against the temple, Peter, and James, and John, and Andrew, asked him privately, Tell us when all these things shall be? and what shall be the sign when all these things shall be fulfilled? And Jesus answering them, began to say, Take heed lest any man deceive you: for many shall come in my name, saying, I am Christ; and shall deceive many. And when ye shall hear of wars and rumours of wars, be ye not troubled; for such things must needs be; but the end shall not be yet. For nation shall rise against nation, and kingdom against kingdom: and there shall be earthquakes in divers places, and there shall be famines and troubles: these are the beginnings of sorrows. But take heed to yourselves: for they sha^{ll}

deliver you up to councils, and in the synagogues ye shall be beaten; and ye shall be brought before rulers and kings for my sake, for a testimony against them. And the gospel must be first published among all nations. But when they shall lead you, and deliver you up, take no thought beforehand what ye shall speak, neither do ye premeditate; but whatsoever shall be given you in that hour, that speak ye: for it is not ye that speak, but the Holy Ghost. Now the brother shall betray the brother to death, and the father the son; and children shall rise up against their parents, and shall cause them to be put to death. And ye shall be hated of all men for my name's sake: but he that shall endure unto the end, the same shall be saved. But when ye shall see *the abomination of desolation, spoken of by Daniel the prophet, standing where it ought not*, (let him that readeth understand), then let them that be in Judea flee to the mountains; and let him that is on the housetop not go down into the house, neither enter therein, to take anything out of his house; and let him that is in the field not turn back again for to take up his garment. But woe to them that are with child, and to them that give suck in those days! And pray ye that your flight be not in the winter. For in those days shall be affliction, such as was not from the beginning of the creation, which God had created, unto this time, neither shall be. And except that the Lord had shortened those days, no flesh should be saved; but for the elect's sake, whom he hath chosen, he hath shortened the days. And then, if any man shall say unto you, Lo, here is Christ; or, lo, he is there; believe him not: for false Christs and false prophets shall rise, and shall shew signs and wonders, to seduce, if it were possible, even the elect. But take ye heed; behold, I have foretold you all things. But in those days, after that tribulation, the sun shall be darkened, and the moon shall not give her light, and the stars of heaven shall fall, and the powers that are in heaven shall be shaken. And then shall they see the Son of Man coming in the clouds with great power and glory. And then shall he send his angels, and shall gather together his elect from the four winds, from the uttermost part of the earth to the uttermost part of heaven. Now learn a parable of the fig tree; When her branch is yet tender,

and putteth forth leaves, ye know that summer is near; so ye in like manner, when ye shall see these things come to pass, know that it is nigh, even at the doors. Verily I say unto you, that this generation shall not pass, till all these things be done. Heaven and earth shall pass away; but my words shall not pass away. But of that day and that hour knoweth no man, no, not the angels which are in heaven, neither the Son, but the Father. Take ye heed, watch and pray; for ye know not when the time is. For the Son of man is as a man taking a far journey, who left his house, and gave authority to his servants, and to every man his work, and commanded the porter to watch. Watch ye therefore; for ye know not when the master of the house cometh, at even, or at midnight, or at the cock-crowing, or in the morning; lest, coming suddenly, he shall find you sleeping. And what I say unto you, I say unto all, Watch!"

Notes.

While this discourse refers directly to the Destruction of Jerusalem, it also foreshadows the End of the World. It must be carefully studied in both aspects.

It would occupy too much space to detail minutely how this prophecy was fulfilled at the Siege of Jerusalem; but a careful perusal of some good narrative of that event will show how marvellously events coincided with these predictions.

The abomination of desolation;—the Roman standard, —the eagle being an emblem of desolation.

Where it ought not. Matthew says, "in the holy place," i.e., at Jerusalem.

This warning was given by the siege of Jerusalem by Cestius Gallus, A.D. 66, at the commencement of the Jewish War. He suddenly raised the siege; thus the promised sign was given, and opportunity afforded for escape to all who believed.

Spoken of by Daniel the prophet. This prophecy was uttered in connection with one pointing out the time of Christ's death. It is, "And from the time that the daily sacrifice shall be taken away, and *the abomination that maketh desolate* set up, there shall be a thousand two hundred and ninety days."

The Passover approaches ; Judas Iscariot agrees to betray Christ.

"After two days was the feast of the passover, and of unleavened bread ; and *the chief priests and the scribes* sought how they might take him by craft, and put him to death. But they said, Not on the feast day, (should be, *Not during the feast*), lest there be an uproar of the people.

And Judas Iscariot, one of the twelve, went unto the chief priests, to betray him unto them. And when they heard it, they were glad, and promised to give him *money*. And he sought how he might conveniently betray him."

Notes.

The chief priests and the scribes = the Sanhedrim.

We find from *Matthew* that they assembled in the house of Caiaphas.

The Sanhedrim was the great Council of the Jews. It consisted of seventy or seventy-two members, who were—

1. *Chief Priests*, (ex-high priests and heads of the twenty-four classes).
2. *Elders*, (heads of families).
3. *Scribes*.

All the elders and scribes had not a place in it,—but only enough of them to make up the seventy or seventy-two. They inflicted all severe punishment, excepting that of death, the power of which lay, at Christ's crucifixion, with Pilate, the Roman governor.

Money;—*Matthew* says *thirty pieces of silver*, (staters, or shekels). This was the price of a slave killed by an animal!

THURSDAY.

The Passover is prepared.

(AT JERUSALEM).

"And *the first day of unleavened bread*, when they killed the passover, his disciples said unto him, Where wilt thou that we go and prepare that thou mayest eat the passover? And he sendeth forth *two of his disciples*, and saith unto

them, Go ye into the city, and there shall meet you a man bearing a pitcher of water: follow him. And wheresoever he shall go in, say ye to the goodman of the house, The Master saith, Where is the guest-chamber, where I shall eat the passover with my disciples? *And he will shew you a large upper room furnished and prepared: there make ready for us.* And his disciples went forth, and came into the city, and found as he had said unto them; and they made ready the passover."

Notes.

The first day of unleavened bread. The Feast of Unleavened Bread did not really begin till the time of the Paschal supper; but the preceding day was frequently named as above, because on it all leaven was put away from the houses.

Two of his disciples. Luke tells us they were Peter and John.

And he will—prepared. Rooms in Jerusalem were lent for nothing during the Passover.

The Passover is eaten.

THE FIRST PART OF THE LORD'S SUPPER.

"And in the evening he cometh with the twelve. And as they did eat, Jesus took bread, and blessed, and brake it, and gave to them, and said, Take, eat: this is my body."

Notes.

Matthew, Mark, and Luke narrate the Institution of the Lord's Supper.

With regard to the first part, the only difference is that *Luke alone* records Christ's words, "*This do in remembrance of me.*"

In the Evening. The right time for Eating the Passover would be on the Evening of Friday. Christ, in order that He might be crucified at the same time that the lamb was killed, kept the Passover with His disciples on the evening of Thursday.

Christ foretells His betrayal.

"And as they sat and did eat, Jesus said, Verily I say unto you, One of you which eateth with me shall betray me. And they began to be sorrowful, and to say unto him one by one, Is it I? and another said, Is it I? And he answered and said unto them, It is one of the twelve that *dippeth with me in the dish*. The Son of man indeed goeth, as it is written of him; but woe to that man by whom the Son of man is betrayed! good were it for that man if he had never been born!"

Notes.

All the Evangelists record this incident, with the following differences:—

Matthew says that *Judas asked*, "Is it I?" and that Christ answered, "Thou hast said."

Mark makes the *disciples generally ask*, "Is it I?" while Christ merely replies, it is *one of the twelve*.

Luke says that *they enquired amongst themselves* which of them it was.

John records that *Christ said one of them should betray him*; that *Simon beckoned to John to ask* who it was; that *John asked Christ*, who *replied* that it was he *to whom he should give a sop*; that He *gave the sop to Judas, and told him*, "That thou doest, do quickly;" and that then *Judas went out*.

N.B.—It is most probable that Christ's reply to John was made privately; that when He gave the sop to Judas, the latter asked, 'Is it I?' and that Christ replied to him in the words recorded by Matthew and John.

Dippeth with me in the dish. At the Paschal meal those present dipped their bread or bitter herbs in the sauce.

THE SECOND PART OF THE LORD'S SUPPER.

"And he took the cup, and when he had given thanks, he gave it to them; and they all drank of it. And he said unto them, This is my blood of the new testament, which is shed for many. Verily I say unto you, *I will*

drink no more of the fruit of the vine, until that day that I drink it new in the kingdom of God."

Notes.

Matthew and Mark agree in their accounts of this incident.

Luke states it was the cup after supper, and omits "I will drink no more," &c.

Testament,—should be Covenant.

I will—God. Christ would not drink of wine—the symbol of joy—until He had inaugurated His joyful Kingdom.

N.B. At the celebration of the Passover, four cups of wine were drunk, two before the meal, and two after. It was the third of these that Christ employed in the Institution of the Eucharist.

Christ foretells Peter's Three-fold Denial.

(ON THE WAY TO THE MOUNT OF OLIVES).

"And when they had *sung an hymn*, they went out into the mount of Olives. And Jesus saith unto them, All ye shall be offended because of me this night; for *it is written*, I will smite the shepherd, and the sheep shall be scattered. But after that I am risen, I will go before you into Galilee. But Peter said unto him, Although all shall be offended, yet will not I. And Jesus saith unto him, Verily I say unto thee, That this day, even in this night, *before the cock crow twice*, thou shalt deny me thrice. But he spake the more vehemently, If I should die with thee, I will not deny thee in any wise. Likewise also said they all."

Notes.

This was the *third time* Christ had foretold Peter's Denial,—the other two occasions being while they were in the supper-room.

Sung a hymn. At the Paschal meal Ps. CXIII.—CXVIII. were sung or chanted,—the first two at an early stage of the repast, the remaining four at its close. It was the latter which constituted the *hymn* sung by Christ and the eleven. The whole of these Psalms were called the *Hallel*.

It is written:—in Zechariah.

Before the cock crow twice. The other Evangelists mention only *one* cock-crowing.

The cock crows twice,—at about midnight, and at day-break; the latter was called *the* cock-crowing. It is to this one the others refer, while *Mark*, with greater definiteness, *mentions both*.

Christ's Agony.

(IN THE GARDEN OF GETHSEMANE.)

"And they came to a place which was named *Gethsemane*: and he saith to his disciples, Sit ye here, while I shall pray. And he taketh with him Peter, and James, and John, and began to be sore amazed, and to be very heavy; and saith unto them, My soul is exceeding sorrowful unto death; tarry ye here, and watch. And he went forward a little, and fell on the ground, and prayed that if it were possible, the hour might pass from him. And he said, Abba, Father, all things are possible unto thee; take away this cup from me: nevertheless not what I will, but what thou wilt. And he cometh and findeth them sleeping, and saith unto Peter, Simon, sleepest thou? couldst not thou watch one hour? Watch ye and pray, lest ye enter into temptation. The spirit truly is ready, but the flesh is weak. And again he went away, and prayed, and spake the same words. And when he returned, he found them asleep again, (for their eyes were heavy), neither wist they what to answer him. And he cometh the third time, and saith unto them, Sleep on now, and take your rest: it is enough, the hour is come; behold the Son of man is betrayed into the hands of sinners. Rise up, let us go; lo, he that betrayeth me is at hand."

Notes.

Matthew, *Mark*, and *Luke* narrate the Agony.

Matthew and *Mark* agree.

Luke does not name Gethsemane; does not mention His taking the three with Him; says that when He had prayed, an angel appeared, strengthening Him, and that He again prayed more earnestly, till He sweat great drops of blood; and mentions only His final return to the disciples."

Gethsemane:—between the brook Kidron and the mount of Olives.

FRIDAY.

Christ's Betrayal and Apprehension.

"And immediately, while he yet spake, cometh Judas, one of the twelve, and with him a great multitude with swords and staves, from the chief priests, and the scribes, and the elders. And he that betrayed him had given them a token, saying, Whomsoever I shall kiss, that same is he; take him, and lead him away safely. And as soon as he was come, he goeth straightway to him, and saith, Master! master! and kissed him. And they laid their hands on him, and took him. And one of them that stood by drew a sword, and smote a servant of the high priest, and cut off his ear. And Jesus answered and said unto them, Are ye come out, as against a thief, with swords and with staves to take me? I was daily with you in the temple teaching, and ye took me not: but the scriptures must be fulfilled. And they all forsook him, and fled. And there followed him *a certain young man*, having a *linen cloth* cast about his naked body; and *the young men* laid hold on him; and he left the linen cloth, and fled from them naked."

Notes.

All the Evangelists narrate this incident.

Matthew, Mark, and Luke are almost identical.

John omits the kiss; says that Christ came forward, and caused a panic amongst the soldiers; calls the high priest's servant Malchus; and says it was Peter who cut off his ear.

A certain young man:—possibly Mark himself, who alone relates this incident.

Linen cloth:—a night-wrapper.

The young men = the soldiers.

Christ is taken to the High Priest; Peter follows afar off.

"And they led Jesus away to *the high priest*; and with him were assembled all the chief priests, and the elders, and the scribes.

And Peter followed him afar off, even into the palace of the high priest; and he sat with the servants, and warmed himself at the fire."

Notes.

The high priest:—Caiaphas.

We learn from *John* that *Christ* was *first taken to Annas*, father-in-law of Caiaphas, and then to the latter, who examined Him about His disciples and doctrine.

Christ before the Sanhedrim.

(IN THE HIGH PRIEST'S PALACE).

"And the chief priests and all the council sought for witness against Jesus, to put him to death; and found none. For many bare false witness against him, but their witness agreed not together.

And there arose certain, and bare false witness against him, saying, We heard him say, I will destroy this temple that is made with hands, and within three days I will build another made without hands. But neither so did their witness agree together.

And the high priest stood up in the midst, and asked Jesus, saying, Answerest thou nothing? what is it which these witness against thee? But he held his peace, and answered nothing. Again the high priest asked him, and said unto him, Art thou the Christ, the Son of the Blessed? And Jesus said, I am; and ye shall see the Son of man sitting on the right hand of power, and coming in the clouds of heaven. Then the high priest rent his clothes, and said, What need we any further witnesses? Ye have heard the *blasphemy*; what think ye? And they all condemned him to be guilty of death. And some began to spit on him, and to cover his face, and to buffet him, and to say unto him, Prophecy; and the servants did strike him with the palms of their hands."

Notes.

This Examination is related only by *Matthew* and *Mark*, whose accounts are identical.

Blasphemy;—was punishable by the law of Moses. The Sanhedrim condemned Him for this; but as the power of death was vested in Pilate, they varied the accusation to one of rebellion against the Roman power when they took Christ to him, for the Roman law could not take cognizance of blasphemy as an offence.

Peter's Three Denials.

(IN THE HIGH PRIEST'S PALACE).

"And as Peter was beneath in the palace, there cometh one of the maids of the high priest; and when she saw Peter warming himself, she looked upon him, and said, And thou also wast with Jesus of Nazareth. But he denied, saying, I know not, neither understand I what thou sayest. And he went out into the porch; and *the cock crew*.

And the maid saw him again, and began to say to them that stood by, This is one of them. And he denied it again.

And a little after, they that stood by said again to Peter, Surely thou art one of them: for *thou art a Galilean*, and thy speech agreeth thereto. But he began to curse and to swear, saying, I know not this man of whom ye speak. And the second time the cock crew. And Peter called to mind the word that Jesus said unto him, Before the cock crow twice, thou shalt deny me thrice. And when he thought thereon, he wept."

Notes.

All the Evangelists narrate Peter's Denials, as follows:—

First Denial. All agree that this was at the fire, when questioned by the female porter.

Second. *Matthew* and *Mark* say it was in the porch; *Luke* and *John* do not say where.

Matthew says he was questioned by "another maid;" *Mark*, by the "same maid;" *Luke*, by "another person;" *John* speaks of "they." Probably he was now interrogated by several persons.

Third. (Somewhere in the court where Christ could look upon Peter).

Matthew and Mark speak of "*they*;" *Luke*, of "*some other man*;" *John*, of "*the servant of the high priest, a kinsman of Malchus*."

Here again Peter was doubtless interrogated by several.

Luke alone mentions Christ's looking at Peter, and *only Mark* mentions the *two crowings* of the cock.

Thou art a Galilæan. The Galileæans spoke a broad, guttural dialect.

Christ is taken before Pilate : is examined by him, scourged, mocked, and delivered to the people to be crucified.

(IN THE PRÆTORIUM).

"And straightway in the morning the chief priests held a consultation with the elders and scribes and the whole council, and bound Jesus, and carried him away, and delivered him to *Pilate*.

And Pilate asked him, Art thou the king of the Jews? And he answering, said unto him, *Thou sayest it*.

And the chief priests accused him of many things ; but he answered nothing.

And Pilate asked him again, saying, Answerest thou nothing? behold, how many things they witness against thee. But Jesus yet answered nothing; so that Pilate marvelled.

Now at that feast *he released unto them one prisoner, whomsoever they desired.* And there was one named Barabbas, which lay bound with them that had made insurrection with him, who had committed murder in the insurrection. And the multitude, crying aloud, began to desire him to do as he had ever done unto them. But Pilate answered them, saying, Will ye that I release unto you the king of the Jews? For he knew that the chief priests had delivered him for envy. But the chief priests moved the people, that he should rather release Barabbas unto them. And Pilate answered, and said again unto them, What will ye then that I shall do unto him whom ye call the king of the Jews? And they cried out again,

Crucify him. And Pilate said unto them, Why, what evil hath he done? And they cried out the more exceedingly, Crucify him.

And so Pilate, willing to content the people, released Barabbas unto them, and delivered Jesus, when he had scourged him, to be crucified.

And the soldiers led him away into *the hall, called Prætorium*; and they call together the whole band. And they clothed him with *purple*, and platted a crown of *thorns*, and put it upon his head, and began to salute him, Hail, king of the Jews! And they smote him on the head with a reed, and did spit upon him, and, bowing their knees, worshipped him. And when they had mocked him, they took off the purple from him, and put his own clothes on him, and led him out to crucify him."

Notes.

All the Evangelists narrate the Trial before Pilate.

The *four accounts agree in the main*; the incidents peculiar to each are:—

Matthew:—Pilate's wife's dream;—Pilate washing his hands.

Mark:—none.

Luke says, the Sanhedrim told Pilate that they found Christ "perverting the nation, forbidding to give tribute to Cæsar, saying, that he himself is Christ a king." He relates the sending of Christ to Herod by Pilate.

John makes Pilate condemn Christ in consequence of a hint that he will be reported to Cæsar if he lets Christ go.

Matthew and Mark relate *two* efforts on Pilate's part to release Jesus; *Luke and John* relate *three*.

There were seven in all.

Pilate:—Roman Procurator of Judæa, from A.D. 27–37. He was so unjust and tyrannical that the Jews procured his deposition; he was banished to Vienne in Gaul, and is supposed to have there committed suicide.

Thou sayest it = I am.

He released unto them one prisoner. This custom, doubtless, arose at the request of the Jews, who asked it in commemoration of their release from Egypt.

The hall, called Prætorium:—the soldier's court in the Prætorium, or Procurator's palace. This palace was, probably, part of the castle of Antonia, in the N.W. of the Temple, where was a Roman garrison.

Purple. Matthew says scarlet. Any red texture was called indifferently by either name.

Thorns:—the *Naba*, a spiny plant, with pliant branches and ivy-like leaves.

The Crucifixion.

"And they compel one *Simon a Cyrenian*, who passed by, coming out of the country, *the father of Alexander and Rufus*, to bear his cross. And they bring him unto the place *Golgotha*, which is, being interpreted, The place of a skull. And they gave him to drink *wine mingled with myrrh*; but he received it not.

And when they had crucified him, *they parted his garments, casting lots upon them*, what every man should take.

And it was *the third hour* when they crucified him.

And *the superscription* of his accusation was written over, The King of the Jews.

And with him they crucify *two thieves*; the one on his right hand, and the other on his left. And *the scripture* was fulfilled, which saith, And he was numbered with the transgressors. And they that passed by *railed on him*, wagging their heads, and saying, Ah, thou that destroyest the temple, and buildest it in three days, save thyself, and come down from the cross. Likewise also the chief priests, mocking, said among themselves, with the scribes, He saved others; himself he cannot save. Let Christ the King of Israel descend now from the cross, that we may see and believe. And they that were crucified with him reviled him.

And when the sixth hour was come, there was darkness over the whole land until the ninth hour. And *at the ninth hour* Jesus cried with a loud voice, saying, *Eloi, Eloi, lama sabachthani?* which is, being interpreted, My God, my God, why hast thou forsaken me? And some of them that stood by, when they heard it, said, Behold, he

alleth Elias. And one ran and filled a sponge full of vinegar, and put it on a reed, and gave him to drink, saying, Let alone; let us see whether Elias will come to take him down.

And Jesus cried with a loud voice, and gave up the ghost.

And the veil of the temple was rent in twain from the top to the bottom.

And when the centurion, which stood over against him, saw that he so cried out, and gave up the ghost, he said, Truly this man was the Son of God.

There were also women looking on afar off; among whom was Mary Magdalene, and Mary the mother of James the Less and of Joses, and Salome; (who also, when he was in Galilee, followed him, and ministered unto him); and many other women which came up with him unto Jerusalem."

Notes.

All the Evangelists narrate the Crucifixion.

The minor differences will be noted presently. The following are the incidents peculiar to each:—

Matthew. The resurrection of many saints.

Mark. Mentions Alexander and Rufus.

Says it was the third hour when Christ was crucified.

Quotes the prophecy, "And he was numbered with the transgressors."

Luke. Christ comforts the women following Him;—the Penitent Thief.

John. Christ's seamless tunic;—Christ commits His mother to John's care;—The thieves' legs are broken, and Christ's side pierced.

Simon:—a Jew, who had come to Jerusalem to keep the Passover.

A Cyrenian. Cyrene was a city of Libya, in Africa; many Jews were settled there.

Alexander and Rufus:—mentioned by Mark, because they lived at Rome, where he wrote, and were therefore well known to the Christians there. Paul, in Romans, says, "Salute Rufus, chosen in the Lord."

Golgotha. *Luke* says *Calvary*; the former is Greek,—the latter, Latin; both mean *a skull*.

Christ was, probably, crucified on a hill in the shape of a skull, just outside the second wall, on the N.W. of the city.

Wine mingled with myrrh;—a stupefying mixture, given to deaden suffering.

Parted his garments. Four soldiers pinned each a limb to the cross; the clothes of the criminal were their perquisite.

Casting lots. *John* says it was *only* for Christ's *seamless tunic* that they cast lots.

The third hour;—reckoning from six A.M.,—it would therefore be nine A.M.

John says it was the *sixth hour* when Pilate delivered Christ to the Jews to be crucified.

Dean Alford says, "It is impossible for us to reconcile these statements by any information we at present possess."

The superscription. It is thus given by the Four:—

Matthew. This is Jesus, *the King of the Jews*.

Mark. *The King of the Jews*.

Luke. This is *the King of the Jews*.

John. Jesus of Nazareth, *the King of the Jews*.

John also says it was written in *Hebrew, Greek, and Latin*, and that the Jews wanted Pilate to alter it.

The words "*The King of the Jews*" are common to the four forms, as describing the offence for which Christ was condemned by Pilate.

Two thieves. *Luke* calls them, *malefactors*; *John*, merely "*other two*."

Luke relates that *one* of them repented, and the other reviled.

(Most probably the former had, before his repenting, joined the other in blaspheming Christ).

The Scripture:—Isaiah.

At the ninth hour:—three P.M., just as the Paschal lamb was about to be slain.

Eloi, &c. Quoted from Psalm XXII., 1. Christ spoke the words in Syro-Chaldaic, not Hebrew; hence many misunderstood them.

The following are the Seven Sayings from the Cross, as narrated by the Four :—

Matthew. Eli, Eli, lama sabachthani, } the same.
Mark. Eloi, Eloi, " }

Luke. Father! forgive them, for they know not what they do.

To-day thou shalt be with me in Paradise.

Father! into thy hands I commend my spirit.

John. Woman! behold thy son! behold thy mother!

I thirst.

It is finished!

Vinegar :—posca, or sour wine,—the common drink of the Roman soldiers.

The veil of the temple :—which divided the Holy of Holies from the Holy Place. This rending was a token that the Shechinah had quitted the Temple, and that the Old Dispensation was ended.

The Son of God. *Luke* says, the Centurion declared Christ to be "a righteous man."

Christ's body is taken down from the Cross, and placed in the Tomb.

"And now when the even was come, because it was the preparation, that is, the day before the Sabbath, *Joseph of Arimathæa*, an honourable counsellor, which also waited for the kingdom of God, came, and went in boldly unto Pilate, and craved the body of Jesus. And Pilate marvelled if he were already dead; and calling unto him the centurion, he asked him whether he had been any while dead. And when he knew it of the centurion, he gave the body to Joseph. And he bought fine linen, and took him down, and wrapped him in the linen, and laid him in a sepulchre which was hewn out of a rock, and rolled a stone unto the door of the sepulchre. And Mary Magdalene, and Mary the mother of Jesus, beheld where he was laid."

Notes.

Joseph of Arimathæa. *John* adds that he was a disciple of Christ, "but secretly for fear of the Jews,"—and that *Nicodemus* aided him in this labour of love.

Arimathæa:—Ramathaim, or Ramah, the city of Samuel's parents,—in Benjamin.

*Counsello*r = one of the Sanhedrim. *Luke* tells us he had not consented to *Christ's* condemnation.

A stone. A circular stone, moving in a groove.

The sepulchre. The other Evangelists tell us it was in Joseph's garden, and had never before been used.

(We learn from *Matthew* that, at the request of the Jews, *Pilate* sealed the *sepulchre*, and set a guard of Roman soldiers before it.

This was on the *Saturday*, the Jewish Sabbath).

ORDER OF EVENTS FROM THURSDAY EVENING TO
FRIDAY EVENING.

Thursday.

Evening—Christ eats Passover.

Midnight—At Gethsemane.

Friday.

One A. M.—Betrayed.

Two A. M.—Before Caiaphas.

At dawn—Before the Sanhedrim.

Early in the morning—Taken to Pilate.

Nine A. M.—Taken to Calvary.

Nine A. M. to Three P. M.—Crucified.

Before sunset—Taken down, and buried.

PERIOD IV.—FROM CHRIST'S RESURRECTION TO HIS
ASCENSION, *Thursday, May 16th.* A.D. 30,—(40 Days).
SUNDAY, (*Easter Day*).

The Resurrection.

"And when the Sabbath was passed, Mary Magdalene, and Mary the mother of James, and Salome, had brought sweet spices, that they might come and anoint him.

And very early in the morning, the first day of the week, they came unto the sepulchre at the rising of the sun. And they said among themselves, Who shall roll us away the stone from the door of the sepulchre? (for it was very great). And when they looked, they saw that the stone was rolled away.

And entering into the sepulchre, they saw a young man sitting on the right side, clothed in a long white garment; and they were affrighted. And he saith unto them, Be not affrighted; Ye seek Jesus of Nazareth, which was crucified: he is risen; he is not here: behold the place where they laid him. But go your way, tell his disciples and *Peter* that he goeth before you into Galilee; there shall ye see him, as he said unto you. And they went out quickly, and fled from the sepulchre; for they trembled and were amazed; *neither said they anything to any man; for they were afraid.*

Now, when Jesus was risen early the first day of the week, he appeared first to Mary Magdalene, out of whom he had cast seven devils. And she went and told them that had been with him, as they mourned and wept. And they, when they had heard that he was alive, and had been seen of her, believed not.

After that he appeared in another form unto two of them, as they walked, and went into the country. And they went and told it unto the residue; neither believed they them."

Notes.

All the Evangelists give an account of the Resurrection, and of different appearances of Christ on the Sunday. They vary considerably.

*Epitome of the Accounts.**Matthew.*

Towards dawn, Mary Magdalene and the other Mary come to the sepulchre, and find the stone rolled back, and an angel sitting on it.

The angel tells them Christ is risen, shows them the place where He lay, and tells them to go and inform the disciples that He is risen, and is going before them into Galilee.

Mark.

At dawn, Mary Magdalene, and Mary the mother of James, and Salome, come to the sepulchre, with the spices they had prepared.

They find the stone rolled away, and an angel *inside* the sepulchre.

He tells them Christ is risen, and instructs them to inform the disciples and Peter that He is going into Galilee, where He will see them.

They flee quickly, and tell no man, through fear.

Christ appeared first to Mary Magdalene, who tells His disciples, and they believe not.

He then appears to two of them, walking into the country, who tell the rest, and they believe not.

Luke.

Very early, the women from Galilee come to the sepulchre bringing spices.

They find the stone rolled away, and the body gone.

They see *two* angels, who tell them Christ is risen.

They, together with the women of the other party, tell the disciples, who believe not.

Peter runs to the sepulchre, and finds the news true.

Christ appears to Cleopas and another, as they are going to Emmaus, where He reveals Himself to them.

They return to Jerusalem immediately, to tell the disciples, and are themselves informed that, meanwhile, Christ has appeared to Peter.

While they are talking, Christ stands in the midst of them.

John.

While it is yet dark, Mary Magdalene comes to the sepulchre, and finds the stone removed.

She runs and tells Peter and John.

They run to the sepulchre, and then return home.

Mary stands outside the sepulchre weeping, and sees two angels inside the tomb.

Jesus then appears to her, and she brings the news to the disciples.

The same evening Christ appears to the apostles, Thomas being absent.

Harmony of the accounts.

Early on Sunday morning the two Marys and Salome come to the sepulchre.

They find the stone rolled away, and are informed by two angels, one outside and the other inside the sepulchre, of the Resurrection.

They depart quickly to tell the disciples.

Meanwhile the women from Galilee, (probably Johanna, &c.), come to the sepulchre.

They find the stone rolled away, and are told by two angels, (the same seen by the other party), of the Resurrection.

They also go and tell the disciples, who believe neither party.

Mary Magdalene then goes and tells Peter and John, (who probably lodged together), and *they* visit the sepulchre, and return.

Mary Magdalene, (having, doubtless, followed Peter and John), stands outside the sepulchre weeping, stoops down and sees the two angels inside the sepulchre, who comfort her; she turns and sees Christ.

(This was His first appearance).

She comes and tells the disciples, who do not believe.

Christ then appears, (*for the second time*), to the two going to Emmaus.

They return, and find He has made His *third* appearance in the meanwhile to Peter, (locality unknown).

Christ then appears, (*for the fourth time*), amongst them in the evening, Thomas being absent.

There were thus four appearances on the Sunday.

Incidents on the Sunday peculiar to Mark.

The women ask "Who shall roll us away the stone?"

They see one angel inside the sepulchre.

They are instructed to tell *Peter*, specially, of the Resurrection.

Peter:—a loving token of forgiveness and regard.

Neither—*man*:—i.e., on their way back.

Christ appears to the Eleven.

(AT JERUSALEM, EIGHT DAYS AFTER HIS RESURRECTION).

"Afterward he appeared unto the eleven as they sat at meat, and upbraided *them* with their unbelief and hardness of heart, because they believed not them which had seen him after he was risen."

Notes.

This was Christ's *fifth appearance*.

Them. From *John* we learn that it was *Thomas*, particularly, who was thus upbraided.

(Jesus now meets the women who had visited the sepulchre, as recorded by *Matthew*).

This was the *sixth appearance*.

(*Matthew* records the *seventh appearance*,—to the Apostles, (and probably all the disciples), in Galilee.

(*John* records the *eighth appearance*,—to the Disciples on Lake Tiberias).

(*Paul*, in 1 Corinthians, records the *ninth appearance*,—to James, our LORD's brother).

Christ's Ascension.

(AT BETHANY, FORTY DAYS AFTER THE RESURRECTION).

"And he said unto them, (the Apostles), Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned. And these signs shall follow them that believe: In my name shall they cast out devils; they shall speak with new tongues; *they shall take up serpents*; and if they drink any deadly thing, it shall

not hurt them; they shall lay hands on the sick, and they shall recover.

So then after the Lord had spoken unto them, he was received up into heaven, and sat on the right hand of God."

Notes.

This was Christ's *tenth appearance*.

We learn from the other Evangelists that He met the apostles at Jerusalem,—“opened their understanding, that they might understand the Scriptures,”—told them to remain at Jerusalem till “endued with power from on high,”—led them out to Bethany,—gave them the above commission, and ascended.

They—serpents:—e.g.—Paul at Melita.

Conclusion of St. Mark's Gospel.

“And they went forth, and preached everywhere, the Lord working with them, and confirming the word with signs following. Amen.”

Notes.

This is an Epitome of the preaching and success of the Gospel up to the time that Mark wrote.

GEOGRAPHY OF MARK.

RIVERS, &c.—Jordan, Sea of Galilee, Brook Kidron, (or Cedron).

MOUNTAINS—Hermon, Tabor, Olives.

DIVISIONS AND DISTRICTS—Galilee, Judæa, Phœnicia, Peræa, (including the District of Decapolis), Idumæa.

TOWNS.

In Galilee—Nazareth, Chorazin, Capernaum, Bethsaida, Dalmanutha, (or Magdala).

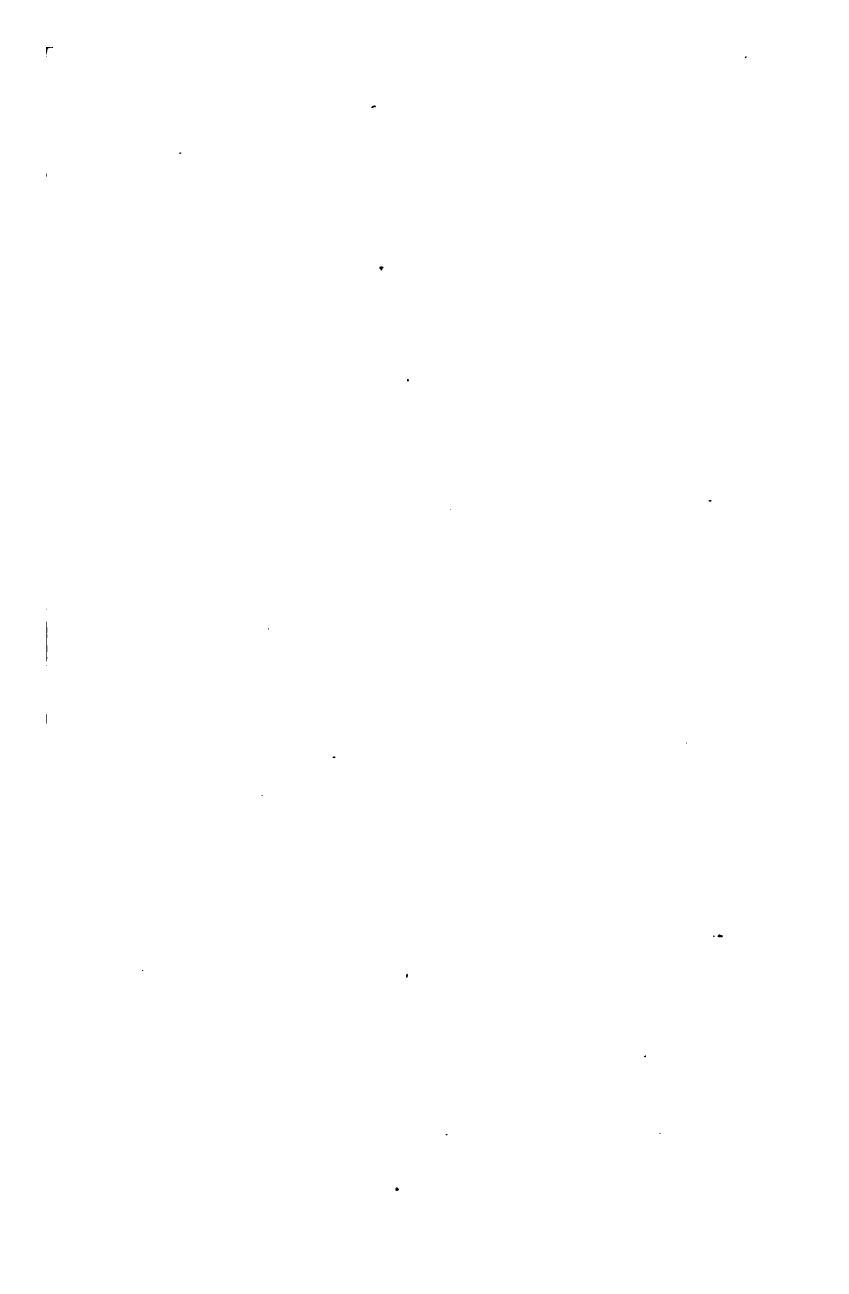
In Judæa—Jerusalem, Bethany, Bethphage, Emmaus, Arimathæa, Hebron, Jericho.

In Phœnicia—Tyre, Sidon.

To N.E. of Sea of Galilee—Cæsarea Philippi, Bethsaida.

In Peræa—Gadara, Gerasa (Gergesa), Bethabara.

THE END.





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